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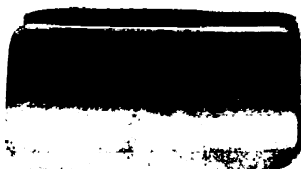
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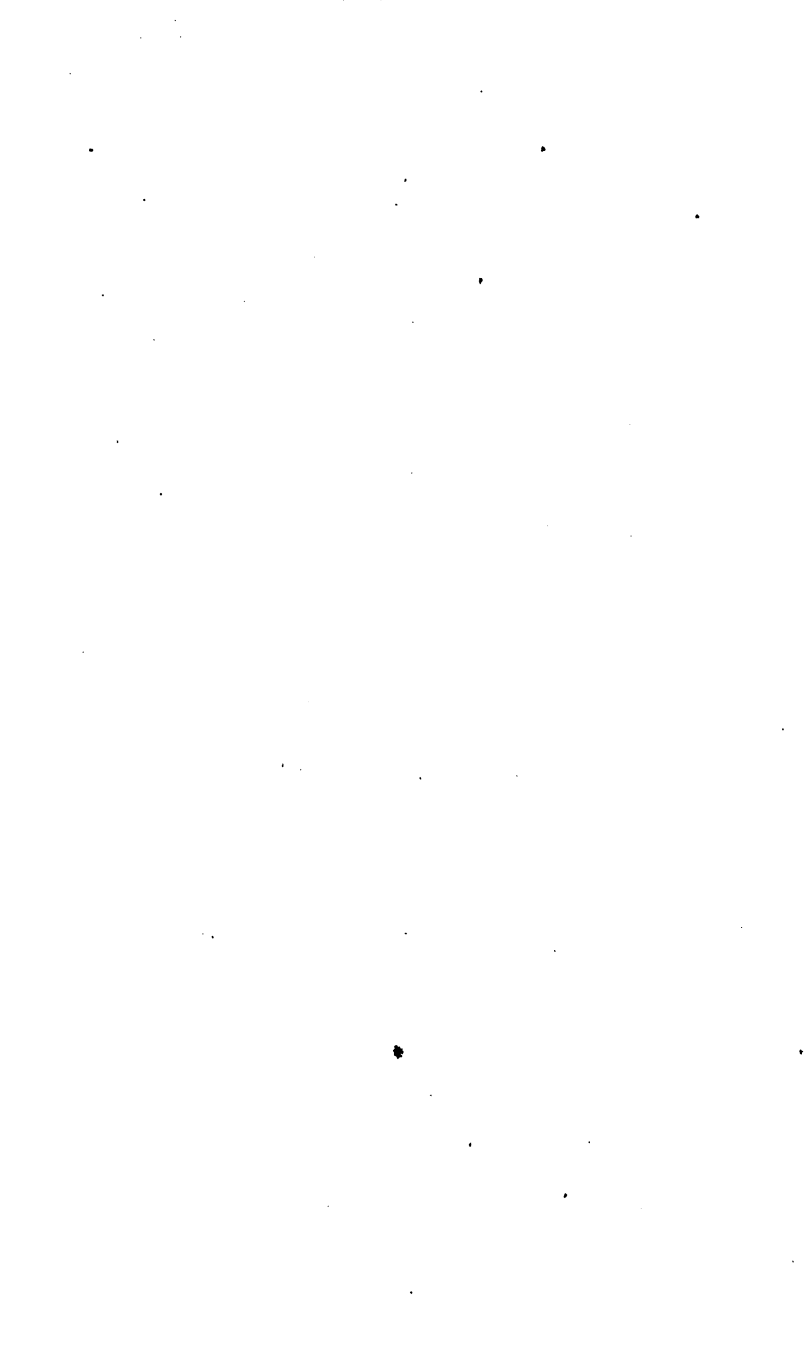
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# THE USE OF THE PREPOSITIONS IN APOLLONIUS RHODIUS

COMPARED WITH THEIR USE  
IN HOMER

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DISSERTATION

SUBMITTED TO THE FACULTY OF PHILOSOPHY  
OF THE CATHOLIC UNIVERSITY OF AMERICA  
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY



BY

MICHAEL M. F. OSWALD, C. S. C.

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The writer of this thesis was born in Fellerich, near Treves, Germany, July 15, 1875. From the age of six to fourteen he attended the elementary school in his native place. In September, 1891, he came to the United States of America and entered the University of Notre Dame, Indiana, from which he was graduated with the degree of Bachelor of Arts in 1898. After a year spent in the Novitiate of the Congregation of Holy Cross at Notre Dame, he was sent to Washington (Sept. 1899) to pursue his theological studies. He matriculated also in the school of philosophy at the Catholic University, specializing in the department of Classical Philology. His studies in that department were Greek, as a major, and Sanskrit, as a first minor, both under Dr. Bolling. As a second minor he took Latin under Dr. Dunn. In addition he followed courses of lectures in Comparative Philology, Comparative Grammar and Gothic, given by Dr. Bolling; and a course in Romance Philology by Dr. Dunn. December 21, 1901, he was ordained to the priesthood, and in September, 1902, after three years of continuous study at the Catholic University at Washington, D. C., he was recalled to the University of Notre Dame as Professor of Greek. Here also he finished this work as one of the requirements for the degree of Doctor of Philosophy.

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TO  
DR. GEORGE M. BOLLING,  
MY ESTEEMED PROFESSOR  
OF  
GREEK, SANSKRIT AND COMPARATIVE PHILOLOGY,  
THIS WORK  
IS CORDIALLY AND RESPECTFULLY  
DEDICATED.





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## PREFACE.

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The study of Apollonius Rhodius offers many points of special interest to the classic student, on account of the almost endless variety of epic usages reflected from the Homeric poems. How far Apollonius succeeded in imitating Homer has been shown (1) *for the forms* by Rzach; (2) *for the vocabulary* by Merkel, ( *Prolegomena* ), by Schmidt, ( *De Apollonii Rhodii Elocutione*, Muenster, 1853 ), and by Seaton, ( *Journal of Philology*, XIX., 1890 ); (3) *for the syntax of the cases* by Cholevius and Linsenbarth; (4) *for the figures, syntax and vocabulary* by Goodwin; (5) *for the participle* by Bolling.

The aim of the present work is to compare Apollonius with Homer in prepositional usages. The prepositions make a good, though rugged, field for comparison, because the standard taken by Apollonius had to be not only *negative*, by avoiding post-Homeric uses, but also *positive*, by adopting forms and uses which had never crossed the boundaries of epic poetry and were, for that reason, artificial. For many valuable suggestions in the work I wish to acknowledge my indebtedness to Dr. Bolling. To Dr. Miller of the Johns Hopkins University I am grateful for the final examination of the manuscript.



## INTRODUCTION.

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The classification of the parts of speech, generally accepted by grammarians, is convenient but not accurate. When examined in the light of comparative linguistic science, the division is found to be in a large measure arbitrary. The cardinal difficulty lies in the fact that words are grouped together and differentiated either according to *form*, or according to *function*; but the differences of form and function do not always go parallel. Hence a division according to one does not fit the other. In the development of a language the original meaning of a word often fades and the word may even pass from one part of speech to another. This process of change is well recognized as one of the most interesting phenomena in the history of language. Cf. Paul, *Principien der Sprachgeschichte*, p. 312; also B. L. Gildersleeve, *A. J. P.*, XXIII., p. 14.

As regards the form of the prepositions, some undoubtedly originated in noun-cases; e. g. ἀμφί, ἀντί, and περί are locatives, ὑπέρ is probably also a locative without the suffix. The form with suffix is seen in Sanskrit upári, Greek ὑπείρ, if = \*ὑπέρι. Other prepositions show adverbial suffixes. Here belong most of the pseudo-prepositions. Others, as διά, παρά, σύν, cannot be classified. Cf. Curtius, *Erläuterungen*, ch. 17; Brugmann, *Griechische Grammatik*, p. 430; Vogrinz, *Gram. des hom. Dialektes*, p. 88.

Also in regard to function, the prepositions are

perhaps the most unsettled part of speech, shifting from one function to another and finally laying claim to several functions at the same time. Thus the improper prepositions are used as simple independent adverbs and in case-construction; while the prepositions proper share three distinct functions, i. e. they may be used: (a) as simple adverbs, (b) in composition or tmesis with verbs, or (c) in case-regimen. The name "pre-position" (*πρό-θεσις*, *prae-positio*) has come chiefly from the second usage, and partly also from the last, because the normal position in post-Homeric Greek was preposition + case. The Alexandrian grammarians looked upon the post-position in Homer (case + preposition) as a deviation from the ordinary usage; though there are strong reasons for believing that in Indo-European the prepositions in the construction with cases were *post-positive*. Cf. Delbrück, *Vergl. Syn.* Vol. I., Sec., 275; Vol. III., Sec. 44.

Tyler, *The Prepositions in the Homeric Poems*, Am. Phil. Ass., Vol. V., p. 7, says that "of all the parts of speech the preposition has been the most unfortunate in its nomenclature, being the only part of speech whose name expresses nothing of its nature or office, but merely its position with reference to the verb of which it is the prefix, or the noun which it precedes; and that position, usual indeed, but by no means universal, still less essential or founded in the nature of things. If it must be named from an accidental circumstance instead of an essential characteristic, its position is so generally a *pre-position* as

perhaps to justify the name on the principle of logicians: '*a potiori nomen fit.*' "

For a correct understanding of the so-called prepositions, nothing is more important than the generally admitted fact that they belong ultimately to the same category of words as the adverbs. Cf. Krüger-Pökel, P. II., 68 1-2; Kühner-Gerth, Sec. 443; Brugmann, Gr. Gr.<sup>3</sup> p. 430; Vogrinz, Gram. d. Hom. Dial. p. 206; Monro, Hom. Gram., Sec. 175; Schoemann, Die Lehre von den Redeteilen, p. 138. Strong, The History of Language, p. 361; says: "Prepositions were once adverbs, serving to denote more closely the direction of the verbal action; as to go *in*, to carry *off*, to throw *up*, to fall *down*. They then became displaced, i. e. detached from the verb, and came to belong to the noun, furthering the disappearance of its case-endings and assuming their office."

In much the same way is the course of the development of the different functions of the prepositions mapped out by Delbrück, Synt. Forsch., Vol. V., p. 126; Vergl. Synt., Vol. I., p. 664; Vogrinz, Berl. Phil. Wochenschr., 1885, Sp. 225-230. Compare also Monro, Hom. Gram., Sec. 178; Kühner-Gerth, Sec. 428, 4-5.

The strongest proof that the prepositions were originally adverbs, is to be found in the Homeric language, where we have the actual transition-period from adverbs to prepositions and where consequently we find cases of these words in which it is hard to decide whether their adverbial or prepositional nature predominates.

Accordingly, after disposing of the improper pre-

positions (Chap. I.), we proceed to take up the prepositions: (a) as simple adverbs (Chap. II.) and (b) in tmesis with the verb (Chap. III.). Then, discussing briefly the reasons why prepositions are rarer in poetry than in prose and pointing out: (a) the examples in Apollonius of the simple cases and (b) the examples with the suffixes *in-θεν* and *-δε* to denote the local relations *whence*, *where* and *whither*, which in prose would usually be expressed by a preposition with its case (Chap. IV.), — we pass on to the prepositions in case construction (Chap. V.), and conclude with the prepositions in adverbial phrases (Chap. VI.).

It will be noticed at a glance that chapters I., II., III., and IV., belong almost exclusively to the domain of poetry (chiefly epic), while in chapters V. and VI. the poetic element appears at once in the large bulk of the examples of prepositions to denote local relations and also in such metaphoric usages as are distinctively poetic.

Some uses, which are found in Homer, do not occur in the *Argonautica*. The reason for this is not always easy to find. The Homeric examples are generally few in number, and at first sight it would seem to be the easiest explanation to assume that the absence of these constructions in Apollonius is purely accidental, the bulk of his work being only one-fifth of that of Homer. This may sometimes have been the case; but, on the other hand, in accordance with the tendency of imitative authors to overdo rare constructions, we might expect to find in Apollonius a large increase of just such constructions as are repre-

sented in Homer by only a few examples. The only restrictions to this tendency in the case of Apollonius seem to have been two principles diametrically opposed to each other. (1) When the Homeric construction is one that, like *μετά* with the genitive, or *πρός* with the dative, or even *παρά* with the accusative of the person, afterwards became the ordinary prose construction, Apollonius avoided it, because at his time it was felt to be prosaic. (2) On the other hand, a construction like *ἀνά* with the genitive or dative, that never obtained a solid foothold even in later poetry, was possibly felt to be too archaic and too strange, and was for that reason avoided by Apollonius. Similarly he avoids forms like *εἰνί* for *ἐν* as too poetic, and *ἐγγύς*, *ἄνευ*, etc., as too prosaic.

Little work having been done in the department of the Homeric prepositions "by the statistical harrow" (A. J. P., XXIII., p. 25), Ebeling's *Lexicon Homericum* and Gehring's *Index Homericus* had to supply this deficiency. Of valuable assistance for the Homeric statistics was Haggett's contribution to the "Studies in Honor of Basil L. Gildersleeve." Also the chapters on the prepositions in the Homeric grammars of Monro and Vogrinz have afforded a convenient outline for the principal Homeric usages. Sobolewski (for Aristophanes) and Lutz (for the Orators) have been most frequently consulted to establish the Attic prose-usage. For the later prose Polybius has sometimes been cited through the dissertation of Krebs. Finally, the explanation for some deviations from Homer I sought in the "Epic Cycle" and in Tragedy; also in Herodotus, because to the



later Greek writers "Ionic" and "poetic" were synonymous terms.

It is to be expected that in the classification of the prepositions with all their epic peculiarities, some doubtful cases will come up, which can hardly be put in any fixed category. Here belong especially: (a) examples in which the preposition might be taken as a simple adverb, or with the verb (tmesis), or with the noun (case-construction); and (b) examples of prepositions in case-regimen, but standing on the boundary line of two different meanings, as causal and instrumental. As regards the settling of some of these puzzling examples, the words of Goethe hold good: "Es irrt der Mensch, so lang er strebt."

## CHAPTER I.

---

### THE IMPROPER OR PSEUDO- PREPOSITIONS.

The improper prepositions, mostly adverbs of place, hold an important position in poetry. Like the proper prepositions, they govern cases, and are especially frequent with the genitive. The only essential distinction between an improper and a proper preposition is that the former never entered into composition with verbs as the latter did

A large portion of the pseudo-prepositions or case-adverbs belongs to the epic language exclusively. Some are loose compounds (*παράθετα* rather than *σύνθετα*), formed from a preposition and an adverb; e. g. *ἀντι-πέρηθεν*, *ἀπ-άνευθεν*, *ἀπο-νόσφιν*, *δι-αμπερές*, *ἐκ-τοθεν*, *ἐξ-ἔτι*, *ἐπι-σχεδόν*, *ἐσ-άχρι*, *ἐφ-ὑπερθεν*, *καθ-ὑπερθε*, *κατ-αντιχρύ*, *κατ-εν-αντίον*, *κατ-όπισθε*, *μετ ὀπισθε*, etc. Cf. Vogrinz, *Gram. d. hom. Dial.*, p. 230; Monro, *Hom. Gram.*, Sec. 228.

In the treatment of the improper prepositions, no better method could be followed than that pointed out by T. Mommsen in his "Beiträge zu der Lehre von den Griech. Präpositionen"; Excurs III., *Casus-Adverbia*, pp. 764-766; viz. to discuss from a comparative point of view the questions (a) of frequency, (b) of position and (c) of case-government. Stylistic peculiarities occur in almost every writer. Apollonius has especially many, which will be pointed out in their respective places.

# FREQUENCY.

As regards the frequency of the improper prepositions compared with that of the prepositions proper, Mommsen says "dass die Dichter überhaupt sie weit häufiger und weit mannigfaltiger haben als de Prosaiker. Im Durchschnitt ist das Verhältniss der C. A. zu den Präpositionen in der Poesie höchstens wie 1:6 (Sophocles, Apol. Rhod.), mindestens wie 1:13 (Pindar, Lyrici Min.), das mittlere Verhältniss ist 1:8 (Homer, Hesiod, Iambogr.), oder 1:9 (Euripides). . . . . In der Attischen Prosa ist das Durchschnittsverhältniss 1:18, in der ältern (Thucyd.) ein geringeres 1:22 (24); die Ionische Prosa hat einen stärkern Verbrauch von C. A. (1:12), desgleichen Antiphon; Xenophon und Platon (1:10), (9), gehen am weitesten, nähern sich also der Poesie."

Homer has 1112 examples of improper prepositions in case-construction; Apollonius has 275. This gives for Apollonius one improper preposition per 21.2 lines; for Homer one per 24.9 lines, and shows, as does Mommsen's calculation, a slight gain in Apollonius. The adverbs which Apollonius construes with cases more frequently than Homer are chiefly : ἀνευθεν (Apol. 7, Hom. 9), ἐκρητι (Apol. 16, Hom. 3), ἐκτοθι (Apol. 12, Hom. 2), and ἐξέτι (Apol. 4, Hom. 2). On the other hand Apollonius shows a marked decrease in ἀντα (Apol. 1, Hom. 23), and πρόσθε(ν) (Apol. 1, Hom. 35).

# POSITION.

According to Mommsen, the *pre-positives* hold in

Homer a relation to the *post-positives* as eight to six. In Apollonius I find 142 prepositives and 97 post-positives, showing that Apollonius (3:2) uses the prepositives in a slightly larger proportion than Homer (8:6).—Homer has 70 cases of *inter-posita*; Apollonius has 36, which is a large increase over Homer, in proportion to his work.

It is surprising that in the use of pre-positives and post-positives Apollonius leans more toward the prose usage (4:1), whereas the common tendency in poetry was for the post-positives to increase. Thus in Pindar, Aeschylus and Sophocles the prepositives balance with the post-positives, but in Euripides the post-positives increase considerably.

#### WITH CASES.

From the following comparison of the statistics of Homer and Apollonius it is evident that the use with the genitive increases in Apollonius, while the use with the dative, and especially with the accusative decreases in accordance with the general tendency of the language.

Homer:—Gen. 750, Dat. 250, Acc. 112.

Apollonius:—Gen. 235, Dat. 35, Acc. 5.

Apollonius has altogether 82 improper prepositions: 69 with the genitive, 6 with the dative, one (*περίξ*) with the acusative; 5 with the genitive and dative, one (*εἰσω*) with the genitive and accusative.

For the greater part, Apollonius imitated the Homeric usage. He differs from Homer chiefly in the large number of case-adverbs (13 c. gen., 3 c. dat., 1 c. acc.), which do not occur in Homer at all;

also in using words as case-adverbs ( 12 c. gen., 4 c. dat. ), which in Homer are used only in an absolute sense. With *ἔσω* Apollonius has reversed the Homeric order. Homer uses it 3 times with the genitive and 49 times with the accusative; but Apollonius has it 7 times with the genitive and only twice with the accusative.

## A. WITH THE GENITIVE.

### a) APOLLONIUS AGREES WITH HOMER.

\**Άγχι*: — I. 25 σκοπιῆς Πιμπληίδος ἄγχι; similar examples are: I. 67, 553; II. 94; III. 219; IV. 209. For Homer compare: Θ 117, I 43, K 161, O 362; β 417, etc.

\**Άγχόδι*: — I. 37 ὄρεος Φυλληίου ἀγχόδι; also II. 1047; IV. 484. Cf. Ξ 412, Ψ 762; ν 103. Homer never uses the word in an absolute sense, which is found in Apollonius: IV. 330, 336, etc.

\**Άνευθεν*: — I. 855 Ἡρακλῆος ἀνευθεν; also III. 641, 781, 987, 1030; IV. 744, 1008. — Cf. E 185, Φ 78, X 88; η 192, π 239, etc. The prose form *ἀνευ* is not found in Apollonius, though it occurs nine times with the genitive in Homer: P 407, Ψ 387, etc.

\**Άντα*: — III. 44 ἅντα θυράων. Cf. B 626, Υ 69, 73, 75; α 334, etc.

\**Άντία*: — I. 790 ἀντία δεσποίνης; IV. 1710

Ἰππουρίδος ἀντία νήσου. Cf. Φ 481, Υ 80, 88, 113, 118; etc. In Homer ἀντία is always construed with a case; in Apollonius it occurs also in an absolute sense, as in I. 799, III. 287.

Ἀπάνευθε(ν):—I. 863 ἀπάνευθε γυναικῶν; also II. 874, 1210; III. 114, 333; IV. 371. Cf. A 48, 549, Ξ 30, etc.

Ἀπονόσφι:—III. 9 Διὸς δ' αὐτοῖο καὶ ἄλλων ἀθανάτων ἀπονόσφι θεῶν. Cf. A 541; ε 113, etc.

Ἄσσον:—IV. 780 ἄσσον ἐοῖο. Cf. X 4; ρ 303.

Ἄτερ:—I. 397 ἡρώων ἄτερ ἄλλων; II. 55 πάλου ἄτερ, 1009 καμάτων ἄτερ. Cf. A 498, Δ 376, E 473, 753; I 604, O 292, Φ 50, etc.

Ἄχρις:—III. 874 λευκῆς ἐπιγουνίδος ἄχρις, 1382 ἄχρις κώλων. Cf. σ 370, where Homer uses ἄχρι in a temporal sense. The form ἄχρι is not used by Apollonius. In two passages Apollonius uses ἄχρις to emphasize a preposition (like Latin “usque ad”); III. 762 ὑπὸ νείατον ἰνίον ἄχρις, and IV. 1401 ἄχρις ἐπ' ἄκνηστιν.

Διαμπερές:—II. 319 τάων . . διαμπερές; IV. 1251 διαμπερές . . πετράων. Cf. M 429, Υ 362, etc.

Ἐγγύδι:—I. 633 ἐγγύδι νήσου; also III. 926; IV. 1072, 1442. Cf. Z 317, I 76; ν. 156, ω 358. The prose form ἐγγύς, which occurs forty-six times in Homer, is not used by Apollonius.

Εἵνεκα:—I. 666 τοῦ . . . εἵνεκα; II. 180

εἵνεκα μαντοσύνης; also II. 261; III. 721; IV. 191, 398, 648, 807, 1097. Cf. A 174, Γ 100, 128, Z 328, 356, Ξ 89, Τ 58, X 236, Ψ 608, Ω 501; δ 145, etc. Of the variants, ἔνεκεν occurs once with the genitive in Apollonius: IV. 364 σῶν ἔνεκεν καμάτων, with which compare for Homer ρ 288, 310. The form εἵνεκεν, which is not Homeric, is found four times with the genitive in the Argonautica: II. 216 αὐτῆς εἵνεκεν Ὕρης; similarly II. 1133; IV. 1032, 1714. Here may be mentioned also οὔνεκα, which is used only absolutely in Homer, but in Apollonius it governs the genitive three times: I. 1325 = III. 356 οἷό περ οὔνεκ', III. 370 τῶν γάρ σφε μετέλδεμεν οὔνεκ' ἐώλπει. In these passages οὔνεκα is equivalent in meaning to εἵνεκα. The absolute sense "because" is seen in I. 615; III. 246, 334, 470, 626, 1124; IV. 791. Cf. γ 53, 61, etc. The prose form ἔνεκα, which occurs twenty-six times in Homer with the genitive, is found only once in Apollonius (IV. 1521), and only in the absolute sense "because."

Ἐκάς:—I. 84 ἐκάς Κόλχων; similarly II. 134, 858; III. 207; IV. 131, 566, 1649. For Homeric parallels compare E 791, I 246, N 263; γ 260, δ 99, etc.

Ἐκάτερθεν: — II. 678=IV. 1660 παρειάων  
ἐκάτερθεν. Cf. Γ 340, Ψ 813.

Ἐκheti:— 1) Of gods, “by the aid of:” I.  
116 Διωνύσοιο ἔκheti. Cf. ο 319, τ 86, υ 42. This  
is the only use in Homer. Apollonius uses it also:

2) Of persons: I. 902 Πελῖαιο ἔκheti; likewise  
I. 334; II. 253, 297, 526, 757; III. 621, 1059; IV.  
1085, 1197.

3) Of things, “for the sake of,” as equivalent  
to εἵνεκα: I. 773 φιλότητος ἔκheti; II. 1156=III.  
266 κτεάνων Ἀδάμαντος ἔκheti; IV. 390 ἔκheti  
γε συνδεσιάνων, 1016 ἔκheti μαργουσύνης. Cf.  
Pind. N. 8, 81; Aesch. Choe. 701; Soph. Phil.  
669; Eurip. Med. 1235. In Homer ἰότητι (dat.  
of ἰότης) is used of gods and mortals: cf. Σ 396,  
Τ 9; η 214, λ 384, σ 234; also Apollonius III.  
542, IV. 1030. In Aeschylus, Pro. 557, it is  
used of the occasion, as ἰότατι γάμων “on the  
occasion of the marriage.”

Ἐκτοθεν:—I. 1037 ἀδευκέος ἔκτοθεν ἄτης;  
III. 1200 πάτου ἔκτοθεν. Cf. α 132; also  
Aesch. Pers. 871, Sept. 629. In IV. 520 Apol-  
lonius has the adverbial prepositional phrase ἐκ  
τόθεν (not ἔκτοθεν as Brunck, Wellauer and  
Lehrs would have it.)

Ἐκtoδι:—I. 243. γαίης Παναχαίδος ἔκtoδι  
βάλλει; I. 659 = I. 793, IV. 47, 1180 ἔκtoδι  
πύργων. Other examples are: I. 833, 1291;



III. 373, 1198; IV. 1296, 1546, 1755. For Homer compare O 391, X 439,—the only two passages in which he uses the word. Apollonius has it in an absolute sense in III. 255.

<sup>Ἐκτός</sup>: — II. 1174 <sup>ἐκτός</sup> ἀνηρεφέος πέλε νηοῦ; III. 472 δήμου τε καὶ ἄστεος <sup>ἐκτός</sup> ἔβησαν Similarly IV. 211, 1655. Cf. I 67, Υ 49, δ 678, etc.

<sup>Ἐκτοσδε</sup>:—I. 634 πυλέων <sup>ἐκτοσδε</sup>; II. 894 πετράων <sup>ἐκτοσδε</sup>. Cf. I 552; ψ 148, etc.

<sup>Ἐνδοθεν</sup>:—I. 929 <sup>Ῥοιτειάδος</sup> <sup>ἐνδοθεν</sup> ἀκτῆς. Cf. Z 247, Ω 161; δ 74.

<sup>Ἐνδοδι</sup>:—I. 936 Προποντίδος <sup>ἐνδοδι</sup>; similar examples are: II. 346, 1265; IV. 333, 508, 1374, 1383. Cf. Σ 287; h. Cer. 355.

<sup>Ἐνδον</sup>:—I. 906 Πελασγίδος <sup>ἐνδον</sup> Ἰωλκοῦ. Cf. Υ 13, Ψ 200, etc.

<sup>Ἐνερθε(ν)</sup>: — II. 846 ἄκρης τυτθὸν <sup>ἐνερθε</sup> Ἀχερουσίδος; III. 1158 κλιντῆρος <sup>ἐνερθεν</sup>; IV. 535 πολλὸν <sup>ἐνερθεν</sup> οὔδεος. Cf. Θ 16, Λ 252.

The form <sup>νέρθε(ν)</sup>, which in Homer is twice construed with the genitive (Ξ 204, λ 302), is used thus by Apollonius only in connection with a preposition, as I. 155 <sup>νέρθε</sup> κατὰ χθονός, 745 <sup>νέρθεν</sup> ὑπὲρ μαζοῖο.

<sup>Ἐντός</sup>: — I. 782 πυλέων τε καὶ ἄστεος <sup>ἐντός</sup>. Cf. M 374, 380, etc.

<sup>Ἐντοσδε(ν)</sup>:—II. 761 μεγάρων <sup>ἐντοσδε</sup>; III.

754 *στηδέων ἐντοσθεν*; also IV. 1066, 1133, 1778. For Homer compare Δ 454; α 380, β 145, etc.

Ἐξέτι:—II. 784 = IV. 250, 430 *ἐξέτι κείνου* (temp.); IV. 789 *ἐξέτι νηπυτίας*. Cf. I. 106; S 245.

In I. 976 *ἔτι* is best taken with *νέον* in the sense of “recently,”—*ἐξ* alone governing *πατρός*. Another possibility would be to change *νέον* to the genitive *νέου* governed by *ἐξ-έτι*. Cf. Kuehner-Gerth, p. 540 A.

Ἐξοχα:—I. 859 *ἐξοχα δ' ἄλλων ἀθανάτων*. Cf. Ξ 257, Ω 113, 134.

Ἰδύς:—I. 1032 *ἰδύς ἐοῖο*; II. 254 *τοῦ δ' ἰδύς*. Cf. E 849, Θ 322, M 106, 254, Π 584, P 340, Ω 471; ο 511, etc.

Καδύπερδε:—III. 581 *λασίης καδύπερδε κολώνης*; IV. 1377 *καδύπερδε θαλάσσης*. Cf. γ 170, S 279, etc.

Καταντικρύ:—II. 626 *ἐφιεμένοιο καταντικρὺ (κατ' ἀντικρὺ?) Πελῖαιο*. Cf. κ 559=λ 64,—the only example in Homer.

Κατόπισθε:—II. 273 *τάων δ' αὖ κατόπισθε*. Cf. λ 6=μ 148.

Λάδρη:—II. 125 *λάδρη ἐυρρίνων τε κυνῶν αὐτῶν τε νομῶν*. Cf. E 269; ρ 43; h. Cer. 240.

Μεσηγύ:—IV. 1573 *μεσηγὺ | ῥηγμίνων*. Cf. Θ 259, 560, I 549, Λ 448, 570, N 568, Π 396; χ

93, 442, 459, etc. Apollonius reversed the Homeric usage of this word. Homer construed it with the genitive twenty times; Apollonius only once. Homer uses it in an absolute sense five times (Λ 573, Ο 316, Υ 371, Ψ 521; η 195); Apollonius has it eighteen times (I. 85; II. 51, 270, 337, 1239; III. 307, 441, 665, 723, 929; IV. 525, 600, 880, 1231, 1360 *μεσσηγύς*;— III. 1316; IV. 579, 582 *μεσσηγύ*).

*Μέσφα*:—IV. 337 *μέσφα Σαλαγγῶνος ποταμοῦ καὶ Νέστιδος αἵης*. Cf. Θ 508 (the only example of *μέσφα* in Homer). The phrase *μέσφα αὐτίς* “until” occurs twice in Apollonius: II. 1230, 1261.

*Μετόπισθε*:—I. 1064 *πόσιος μετόπισθε*. Cf. I 504; ι 529.

*Νειόθεν*:—I. 1197 *δαπέδοιο . . . τινάξας | νειόθεν*. Cf. Liddell and Scott s. v. The word occurs only once in Homer: K 10 *νειόθεν ἐκ κραδίας*, for which Apollonius has two close parallels: I. 385 *νειόθεν ἐξ ἔδρης* and I. 1313 *νειόθεν ἐκ λαγόνων*. Apollonius has the word also in the absolute sense in I. 1288; II. 205; III. 383, 1302, 1357; IV. 142.

*Νειόδι*:—I. 63 *ἐδύσετο νειόδι γαίης*, 255 *νειόδι γαίης κεῖτο*; III. 62 *νειόδι δεσμῶν*:—The word occurs only once in Homer Φ 317 *νειόδι λίμνης*. Apollonius uses it absolutely in I. 990,

1098, 1326; II. 355; III. 164, 706; IV. 1613.

Νόσφι(ν):—I. 197 νόσφιν γ' Ἡρακλῆος, 322 πόλῃος νόσφι. Similarly I. 1207, 1294; II. 275; III. 577; IV. 10, 346, 352, 406, 819. Cf. A 349; α 20, 185, π 383, ω 212, 308, etc.

Ὅπιθε(ν):—IV. 329 ὅπιθεν ποταμοῖο. Cf. P 468 ὅπιθε δίφροιο.

Πάροιθε(ν):—II. 52 θῆκε πάροιθε ποδῶν, 909 ἄντροιο πάροιθεν; IV. 245 πάροιθ' Ἄλῃος ποταμοῖο. Cf. A 360; δ 625, etc. Absolutely: (1) πάροιθεν I. 208, 529; II. 89, 582, 654, 889; III. 694; Cf. Δ 185, η 125, etc. (2) τὸ πάροιθεν “before” I. 254, 284, 630, 816; II. 1061; III. 324, 473, 526, 894; IV. 862, 882; cf. α 322, β 312, σ 275.

Πάρος:—II. 101 τοῦ δὲ πάρος; III. 22= 422, 1062 ποδῶν πάρος. Cf. Θ 254.

Προπάροιθε(ν):—I. 215 Ἰλίσσοῦ προπάροιθε. Other examples are II. 68, 529, 862; III. 254, 317; IV. 1475. For Homer compare Δ 348, Π 218, O 66; δ 355, etc. In Apollonius προπάροιθεν is always post-positive; in Homer it stands also before the case, as in N 205; α 117, etc.

Πρόσθε(ν):—IV. 264 πρόσθε σεληναίης. This is the only example of πρόσθεν with the genitive in Apollonius. In Homer, however, we find thirty-five examples; cf. M 145, N 385, T 13; χ 4, etc.

Τῆλε:—III. 1334 τῆλε δ' εἰοῖο. Cf. A 817, Π 539, X 291; β 333, etc. With preposition: I. 1278 τῆλε δ' ἄπ' ἀκτῆς; IV. 1472 τῆλε δι' ἱπείροιο. Cf. A 358, Π 117; ε 315, etc. The adverbial phrase τῆλε παρέξ occurs twice in Apollonius: II. 272; III. 1233.

Τηλόθεν:—II. 506 τηλόθεν Αἰμονίης. Cf. Pind. N. 2, 18; Soph. Aj. 204; Eurip. H. F. 1112. In Homer always with a preposition, as: A 270, B 849, 857, 877, Σ 208, etc. With ε 283 τηλόθεν ἐκ Σολύμων ὀρέων compare for Apollonius II. 402 Ἀμαραντῶν τηλόθεν ἐξ ὀρέων. In III. 879 the genitive depends on the verb.

Τηλόδι:—II. 588 τηλόδι . . . πετράων. In II. 795 τηλόδι ναιετάοντος ἐνόσφισαν Ἡρακλῆος, the genitive is absolute, and so is τηλόδι. For Homeric examples of τηλόδι c. gen. compare A 30, Π 461, Σ 99, Ω 86, 541; β 365.

In IV. 1206 it is doubtful whether we are to write ἄπο τηλόδι (Brunck, Becker, Merkel) or ἀποτηλόδι (Wellauer, Seaton). The same holds good for IV. 726, 1186. The form ἀποτηλόδι is not Homeric; but Apollonius may have used it as a variant for ἀποτηλοῦ (ι 117).

Χάριν:—I. 851 Ἡφαίστοιο χάριν πολυμήτιος. Cf. O 744, which is also the only example in Homer.

b) APOLLONIUS HAS CASE-CONSTRUCTION, WHERE HOMER HAS ONLY THE ABSOLUTE SENSE.

\**Ἀνδιχα*: — I. 908 *ἄνδιχα τοῖο ἄνακτος*; II. 929 *ἄνδιχα δ' αὖ χύτλων*.

Absol.: II. 577; III. 23; IV. 31. Cf. II 412, 578, Σ 511, Υ 387, X 120.

\**Ἀπό-προδι*: — III. 313 *μάλα πολλὸν ἀπό-προδι Κολχίδος αἴης*, 372 *ὀφθαλμῶν μοι ἀπόπρο-δι*, 1064 *ἀπόπροδι πολλὸν εἶοι*.

Absol.: I. 602; IV. 287, 553, 1633. Cf. δ 757, 811, ε 80, ι 18, 35, etc.

*Κατεναντίον*: — II. 360 *κατεναντίον ἄρκτου*. This is the only instance of the word in Apollonius; Homer has it likewise only once Φ 567, and in the absolute sense.

*Πρόσω*: — IV. 1266 *χέρσου πολλὸν πρόσω*. Cf. Soph. Aj. 204. — Absol.: Λ 572, Μ 274, etc.

\**Ὑπερθεν*: — I. 534, 573, 622 *ὑπερδ' ἁλός*, 1088 *ὑπερθεν νηίου*, 1096 *ὑπερθεν σεῖο*; III. 1222 *νιφόεντος ὑπερθεν Καυκάσου*; IV. 956 *αἰγλήεντος ὑπερθεν οὐρανοῦ*, 1139 *τοῖο δ' ὑπερθεν*. — Cf. Aesch. Sept. 228, Ag. 232. — Absol.: II. 322, 734, 1035, 1067; III. 205, 883, 1259; IV. 571. Cf. ε 184, ξ 393, 476, υ 2, etc.

\**Ὑψόθεν*: — II. 808 *ὑψόθεν ἄκρης*; IV. 168 *ὑψόθεν . . . ὑπωροφίου θαλάμοιο*. Cf. Pind. Ol. III. 12. — Absol.: I. 1203; III. 542; IV. 1374. Cf. Μ 383; β 147, etc.

Ὑψόδι: — II. 571 ὑψόδι δ' ὄχθης, 1081 ὑψόδι νηός; IV. 846 περαίνης ὑψόδι γαίης, 924 πυριδαλλέος ὑψόδι πέτρης.—Absol.: I. 590; II. 354, 935; IV. 46, 1285, 1422, 1680, 1707. Cf. K 16, P 676, T 376.

Note: Homer, on the other hand, has sometimes case-construction, where Apollonius has only the absolute sense; e. g. ἀγχοῦ (Ω 709; ζ 5); ἀμφίς (c. gen. B 384, Θ 444; c. dat. E 723; c. acc. Ξ 274; ζ 266); ἀντικρύ (E 130, 819; κ 559). Similarly ἀντίον, ἐξόπιθεν, νέρθεν, ὀπίσω (ὀπίσσω), προτέρω, τηλοῦ, ὑπένερθεν.

c) APOLLONIUS HAS CASE-ADVERBS, NOT FOUND IN HOMER.

Ἀντιπέρηθεν: — II. 1032 ἀντιπέρηθεν νήσου; III. 1270 ἄστεος ἀντιπέρηθεν.—Absol.: I. 613, 977; II. 1177; IV. 470.—Ἀντιπέρην is used only absolutely in Apollonius. The passages cited by Linsensbarth for case-construction are examples of the absolute use. In II. 177 the dative (not the genitive) depends on the verb, and in I. 722 and IV. 68 the genitive is adnominal.

Ἀποκριδόν;—II. 15 ἀποκριδόν . . . ὁμίλου. Cf. Liddell and Scott s. v.

Ἀπωθεν:—IV. 323 ἀπωθεν . . . Ἀγγού-

ρου ὄρεος, 952 ἄπωθεν πετράων. Cf. Eurip. Iph. T. 108.

The absolute sense occurs ten times in Apollonius: I. 583; II. 48, 86, 433, 983; III. 1136, 1190; IV. 443, 1170, 1569.

Ἐκποθεν:—III. 262 ἔκποθεν ἄτης, 1288 ἔκποθεν ἀφράστοιο κευθμῶνος χθονίου.

Ἐναμοιβαδῖς: — I. 380 τῶν δ' ἐναμοιβαδῖς αὐτοὶ ἐνέσταθεν ἀμφοτέρωθεν. A similar example is IV. 199 ἀμοιβαδῖς ἀνέρος ἀνὴρ ἐζόμενος, although here we may have a blending of two constructions. Cf. Solon 12 (4), l. 43 σπεύδει δ' ἄλλοθεν ἄλλος; but Theocr. I. 34 πὰρ δέ οἱ ἄνδρες | καλὸν ἐθειράζοντες ἀμοιβαδῖς ἄλλοθεν ἄλλος | νεικεῖουσ' ἐπέεσσι.

Ἐνωπαδῖς—IV. 1505 ὑποτρέσαντος ἐνωπαδῖς.—Absol.: IV. 354, 718, 1413.

Ἐσάχρι:—I. 604 ἐσάχρι Μυρίνης.

Κατεναντία: — II. 1118 κατεναντία νήσου. Cf. Dion. P. 114.

Μεσσόδι:—II. 172 μεσσόδι νηός. Here μεσσόδι is a poetic variant for μεταξύ.— Absol.: I. 1278.

Μετόπιν:—IV. 1762 μετόπιν . . . Εὐφήμοιο.

Παροιτέρω: — II. 427 τῶνδε παροιτέρω. Absol.: II. 686.

Περίαλλα:—II. 217 περίαλλα θεῶν. Absol.: III. 529; Hom. h. XIX. 46.



Προτέρωσε: — I. 1241 ἰὼν προτέρωσε κελεύ-  
 θον; II. 394 νήσου δὲ προτέρωσε καὶ ἡπείροιο πε-  
 ραίης φέρβονται Φίλυρες.—Absol.: I. 306, 391,  
 592, 964, 1014; II. 369, 554, 621; III. 1287;  
 IV. 498, 1375, 1608. Cf. Hom. h. 32, 10.

## B. WITH THE DATIVE.

As T. Mommsen (p. 186) observes, there are two characteristic differences between the Alexandrian poets and the early bards; (1) the decrease of *μετά* with the dative (and to some extent also of *ἄμα*) and (2) the increase of synonymous adverbs, as *μία*, *ἄμμιγα* and the like with the dative.

### a) APOLLONIUS AGREES WITH HOMER.

Ἄμα:—1) temporal: I. 607 ἄμ' ἡελίοιο βολαῖς. Similar examples are: I 1362; II. 945, 1123; III. 1171. Cf. I 682, Σ 136, 210, etc.

2) sociative: I. 257 κριῶ ἄμ'. Similar examples are: I. 656, 637; II. 210, 419; III. 256, 880, 915, 1242; IV. 363.—Cf. K 196, etc.

3) concomitant: I. 425 ἄμ' εὐχολῇ; III. 632 ἄμα κλαγγῇ; IV. 1599 ἄμα δ' εὐχολῇ-σιν. Cf. Σ 161; Hom. h. 24, 15.

Ὅμοῦ:—II. 121 ὁμοῦ δέ οἱ ἐσσεύοντο Αἰακίδαι, 788 ὁμοῦ Μυσοῖσιν. Other examples are:

II. 841, 891, 964; IV. 1329. Cf. E 867, O 118, etc.

\**Ἐγγύθεν*:—II. 137 *σφισιν ἐγγύθεν*. Cf. P 554, Σ 133.

b) APOLLONIUS HAS CASE-CONSTRUCTION, WHERE HOMER HAS ONLY THE ABSOLUTE SENSE.

\**Ἀντην*: — III. 100 *ἄντην | ἀλλήλαις*.— Absol.: III. 1009, 1065. Cf. Ω 223; ε 77, etc.

c) APOLLONIUS HAS CASE-ADVERBS, NOT FOUND IN HOMER.

\**Ἀμμιγα*:—I. 573=II. 985 *ἄμμιγα παύροις*; III. 1404 *ἄμμιγα Κόλχοις*. Cf. Herod. VI. 58, 16 *σύμμιγα γυναιξί*.—Absol.: IV. 626, 1194.

*Μίγα*:—IV. 1343 *μίγα δηλυτέρησιν*. Cf. Pind. Pyth. IV. 113. Similarly *μίγδα* in Homer Θ 437.

### C. WITH THE ACCUSATIVE.

*Πέριξ* (not Homeric):—II. 204 *γαῖαν δὲ πέριξ*, 573 *νῆα . . . πέριξ*; III. 1213 *πέριξ δέ μιν ἐστεφάνωντο*. Cf. Aesch. Pers. 368; Eurip. H. F. 243. In Herodotus the word governs the accusative frequently, and the genitive twice: I. 179; II. 91. The absolute sense is found in Apollonius in I. 1097; III. 1290; IV. 272, 281 1518, with which compare Aesch. Pers. 418; Soph. Ant. 1301; Eurip. Andr. 266.

#### D. WITH THE GENITIVE AND DATIVE.

Of the five adverbs that govern the genitive and the dative in Apollonius, only *σχεδόν* has both cases in Homer. *Πέλας* governs only the genitive in Homer. *Ἐπισχερώ* and *ἐφύπερθεν* are used only absolutely in Homer; while *ἐπισχεδόν* is not a Homeric word.

*Σχεδόν*:—1) With the genitive: I. 402 ἀλὸς σχεδόν, 408 βωμοῦ σχεδόν, 1243 Πηγέων σχεδόν. Similarly II. 1099, 1193, 1255; III. 1072; IV. 469, 506, 1123, 1311, 1742. Cf. *Υ* 263; *δ* 439, *ε* 288, etc.

2) With the dative: I. 671 τῇ καὶ παρθενικαὶ πίσυρες σχεδόν ἐδριόωντο. Cf. *β* 284, *ι* 22.

*Πέλας*:—1) With the genitive: III. 1073 νήσου πέλας; IV. 1343 ὄρμιοι πέλας. Cf. *ο* 257 Τηλεμάχου πέλας (the only example of *πέλας* c. gen. in Homer). Likewise, the word is found only once in the absolute sense in Homer (*κ* 516); whereas Apollonius has it more often; cf. I. 737; II. 187, 984; III. 59, 1235; IV. 718.

2) With the dative: II. 1049 πέλας ἡμῖν. Cf. Pind. Ol. VII. 34, N. XI. 4; Aesch. Supp. 208.

*Ἐπισχερώ*:—1) With the genitive: IV. 451 ἐπισχερὸν . . . αἰοιδῆς.

2) With the dative: I. 528 ἐπισχερὸν ἀλλήλοισιν. Absol.: III. 170, 1268. Cf. A 668, Σ 68, Ψ 125.

Ἐφύπερθε(ν):—1) With the genitive: II. 395 Φιλύρων δ' ἐφύπερθεν; III. 217 ἐφύπερθε δόμοιο; IV. 1706 δοιῶν δὲ μιῆς ἐφύπερθεν.

2) With the dative: III. 833 ἀμβροσίῳ δ' ἐφύπερθε καρῆατι βάλλε καλύπτρην.—Absol.: IV. 176. Cf. Ω 645: δ 298, etc.

Ἐπισχεδόν:—1) With the genitive: II. 1286 ἐπισχεδόν . . . νεισομένων; IV. 946 ἡμαδόεντος ἐπισχεδόν αἰγιαλοῖο. Cf. h. Ap. 3 ἐπισχεδόν ἐρχομένοιο.

2) With the dative: II. 606 ἐπισχεδὸν ἀλλήλησιν:—Absol.: II. 492; IV. 1108, 1185, 1348.

## E. WITH THE GENITIVE AND ACCUSATIVE.

Εἶσω:—1) With the genitive: I. 372 εἶσω ἄλός; II. 136 εἶσω Βεβρυκίης, 579 εἶσω πετράων; III. 311 ἐσπερίης εἶσω χθονός. The variant ἔσω c. gen. occurs three times: I. 357=390 ἔσω ἄλός; II. 73 ἔσω τοίχοιο. Cf. Z 284=X 425; η 135; Σ 290;—Aesch. Sept. 232, 539, Ag. 1022; Soph. O. T. 1515, Tr. 902, El. 39; Eurip. Med. 89, 100, 135, etc.

2) With the accusative: III. 1018 φρένας εἶσω; IV. 308 κόλπον ἔσω πόντοιο. Cf. A 71, Γ 322, Z 10, Σ 441, Ω 155, 184, 199; λ 579, etc.—Absol.: II. 95, 736; III. 48, 651; IV. 710. Cf. H 270, δ 775, etc.



## CHAPTER II.

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### PREPOSITIONS USED AS INDEPENDENT ADVERBS.

The adverbial use of the prepositions belongs chiefly to the epic language. It is less frequent in lyric and dramatic poetry, as also in Ionic prose. In Attic prose only *πρὸς δέ* and *καὶ πρὸς* have survived. Cf. Krüger-Pökel, P. II., Sec. 68,2; Kühner-Gerth, Sec. 443.

According to the general opinion this was the original use of prepositions, though Delbrück (Grundr., 275) thinks that the *ad*-verbial use came from the *pre*-verbial, which would make tmesis older.

In Apollonius there is, as might be expected, a considerable increase in the adverbial use of prepositions. He has 124 examples, while Homer has 317 in all. In proportion to the bulk of his work Apollonius used the prepositions as adverbs nearly twice as often as Homer. He has on the average one in 47 lines, while Homer has one only in 89.1 lines (Il. 83, Od. 98 4). As a rule when the preposition is used adverbially, it is placed at the head of a sentence or clause; consequently, a particle usually follows it to give it the tone of an independent adverb. Out of the 124 examples in Apollonius 95 occur at the beginning, and only 29 are found in the middle of a sentence or clause; 104 are followed by a particle (*δέ*-75, *γάρ*-12, *τέ*-11, *καί*-3, *δή*-2, *μέν*-1), and

only 20 are without a particle. The prepositions not used at the head of the sentence or clause, nor accompanied by a particle, are chiefly the double prepositions *παρέξ*, *διαπρό*, *ἐπιπρό* and *προπρό*; also *ἐπι* and *περί* in a few phrases. Attention may be drawn to the frequent occurrence of the adverbial prepositions in the fifth foot.

Apollonius differs from Homer in a number of details. Notably is this the case with *μετά*, *πρό* and *σύν*, which he employs more frequently as independent adverbs; vice versa, *διαπρό* and *παρά* are more frequent in Homer. *Ἀνά*, *ἀποπρό* and *ὑπό* are not used adverbially in the Argonautica as in the Odyssey or in the Iliad. *Ἐπιπρό*, which Apollonius uses eleven times and only adverbially, is not a Homeric word. Also *προπρό* is un-Homeric.

TABLE SHOWING THE FREQUENCY OF THE ADVERBIAL USE OF PREPOSITIONS IN APOLLONIUS, AS COMPARED WITH THEIR FREQUENCY IN HOMER.

PREPOS.	I.	II.	III.	IV.	Tot.inAp.	Total in Homer.
<i>περί</i>	7	8	2	6	23	80 (Il. 43, Od. 37)
<i>ἀμφί</i>	4	2	8	6	20	64 (Il. 41, Od. 23)
<i>ἐν</i>	5	1	3	6	15	59 (Il. 27, Od. 32)
<i>μετά</i>	1	2	3	8	14	6 (Il. 4, Od. 2)
<i>σύν</i>	4	0	4	2	10	3 (K 224, Ψ 879, ω 387)
<i>ἐπιπρό</i>	3	3	1	4	11	0
<i>πρό</i>	1	1	3	2	7	10 (Il. 7, Od. 3)
<i>ἐπί</i>	0	2	3	2	7	21 (Il. 17, Od. 4)
<i>παρέκ</i>	0	1	4	0	5	8 (Il. 2, Od. 6)
<i>πρός</i>	0	1	2	1	4	12 (Il. 7, Od. 5)
<i>παρά</i>	0	1	1	0	2	17 (Il. 11. Od. 6)
<i>πρόπρό</i>	0	0	1	1	2	0
<i>διαπρό</i>	0	0	0	1	1	18 (Il. 16, Od. 2)
<i>περιπρό</i>	0	1	0	0	1	2 (Λ 180=Π 699)
<i>περί τ ἀμφί τε</i>	0	1	0	1	2	2 (ἀμφίπερί-Φ 10, Ψ 191)
<i>ἀνά</i>	0	0	0	0	0	2 (Σ 562, ω 343)
<i>ἀποπρό</i>	0	0	0	0	0	2 (Π 669, 679)
<i>ὑπό</i>	0	0	0	0	0	9 (Il. 7, Od. 2.)
Total	25	24	35	40	= 124	315 (Il. 192, Od. 123.)

— Ἀμφί —

- I. 238 ἀμφὶ δὲ λαῶν | πληθὺς σπερχομένων ἀμυ-  
δὶς θέεν.
- I. 880 ἀμφὶ δὲ λειμῶν | ἐρσήεις γάννυται. Cf. ζ 292.  
IV. 1299 ἀμφὶ δὲ λειμῶν | ἐρσήεις βρέμεται.  
Similarly περι in II 569.
- I. 1128 ἀμφὶ δὲ φύλλοις | στεψάμενοι δρυῖνοισι  
δυηπολὶς ἐμέλοντο.
- I. 1154 ἀμφὶ γάρ αἰθὴρ | νήνεμος ἐστόρεσεν δί-  
νας. Cf. κ 94.
- II. 921 ἀμφὶ δὲ καλὴ | τετράφαλος φοῖνικι λόφῳ  
ἐπελάμπετο πῆληξ. Cf. O 608 ἀμφὶ δὲ  
πῆληξ | σμερδαλέον κροτάφοισι τινάσσετο  
μαρναμένοιο. X 134 ἀμφὶ δὲ χαλκὸς ἐλάμπετο.
- II. 1207 ἀμφὶ δὲ Κόλχων | ἔθνεα ναιετάουσιν.  
Cf. II 234, X 408.
- III. 166 ἀμφὶ δὲ πόντος. Cf. M 460.
- III. 424 βουλήν δ' ἀμφὶ πολὺν στρώφα χρόνον.
- III. 810 ἀμφὶ δὲ πᾶσαι | θυμηδεῖς βιότοιο μελη-  
δόνες ἰνδάλλοντο.
- III. 882 ἀμφὶ δὲ θῆρες | κνυζηδμῶ σαίνουσιν  
ὑποτρομέοντες ἰοῦσαν.
- III. 884 ἀμφὶ δὲ λαοὶ | εἶκον. Cf. Ω 83; λ 136.
- III. 1247 ἀμφὶ δ' ἑταῖροι | πείρησαν τευχέων.
- III. 1346 ἀμφὶ δ' ἑταῖροι | θάρσυνον μύθοισιν.  
Cf. K 151, O 9; ι 544.
- III. 1351 ἀμφὶ δὲ πολλὸς | ἀφρός. Cf. Ω 163.
- IV. 129 ἀμφὶ δὲ μακραι | ἡιόνες ποταμοῖο.



- IV. 311 ἀμφὶ δὲ δοιαί | σχίζονται προχοαί.  
 IV. 601 ἀμφὶ δὲ κοῦραι | Ἑλιάδες. Cf. Δ 328.  
 IV. 941 ἀμφὶ δὲ κῦμα. Cf. A 481; β 427, ε 411.  
 IV. 1396 ἀμφὶ δὲ νύμφαι | Ἑσπερίδες ποίπνυνον.

— Διαπρό —

- IV. 313 τῇ δὲ διαπρό | Ἀψυρτος Κόλχοι τε δο-  
 ῶτερον ὠρμήθησαν. Cf. Υ 276, Φ 164, etc.

— ἐν —

In point of frequency of the prepositions in the adverbial use, ἐν holds the third highest place in Apollonius as well as in Homer. Also in Ionic prose ἐν is often used adverbially. Lundberg (p. 5) cites twenty-five examples from Herodotus. For most of the examples from Apollonius are found close parallels in Homer.

- I. 752 ἐν δὲ δύνω δίφροι πεπονήατο δηριόωντες.  
 Cf. E 740–741, Σ 490, 573, 587; η 129, etc.  
 I. 759 ἐν καὶ Ἀπόλλων Φοῖβος διστεύων ἐτέτυ-  
 πτο. Cf. Σ 483.  
 I. 939 ἐν δὲ οἱ ἄκται | ἀμφίδυμοι. Cf. τ 173, 175,  
 etc.  
 I. 948 ἐν δ' ἥρως Αἰνῆιος υἱὸς ἄνασεν. Cf. Soph.  
 O. T. 27, 182.  
 I. 1262 ἐν δὲ κελαινὸν ὑπὸ σπλάγχνοις ζέεν αἶμα.

With this compare the following examples, in which the dative is ethical: III. 1042 ἐν δέ

οἱ ἀλκῇ | ἔσσετ'; IV. 169 ἐν δέ οἱ ἦτορ χαίρει;  
IV. 1064 ἐν δέ οἱ ἦτορ . . . εἴλετο; IV. 1541  
ἐν δέ οἱ ὅσσε . . . λάμπεται; IV. 16 ἐν δέ οἱ ὅσ-  
σε πλῆτο πυρός. Cf. T 16, 366; ζ 131.

II. 1266 ἐν δὲ καὶ αὐτὸν | ἰστὸν ἄφαρ χαμάσαν-  
το παρακλιδόν.

III. 1090 ἐν δ' αὐτῇ Ἰαωλκός, ἐμὴ πόλις, ἐν δὲ  
καὶ ἄλλαι πολλαὶ ναιετάουσιν (are situated).  
For this use of αὐτῇ compare: I. 23, 109,  
349; III. 269; also Z 451, S 441, etc. The  
emendation to αὐτῇ (Brunck, Wellauer,  
Lehrs and Seaton) is unnecessary, espec-  
ially since the reading of LG is αὐτῇ.

IV. 655, 656 ἐν δὲ σόλοι καὶ τρύχεα θέσκελα  
κείνων, | ἐν δὲ λιμὴν Ἀργῶος ἐπωνυμίην πε-  
φάτισται. Cf. II 551; ι 136.

— Ἐπί —

The preposition ἐπί when adverbial is used  
a) in a local sense, “near”, “by”, “above” or  
“over”; b) in a temporal sense, “next”, “after”,  
“thereupon”. This second usage is not Homeric.

a) Of place:—II. 370 ἐπὶ δὲ στόμα Θερμώ-  
δοντος . . . μύρεται; II. 1072 ἐπὶ δὲ λόφοι ἐσ-  
σεύοντο; III. 1207 ἐπὶ δ' ἄρνεϊοῦ τάμε λαιμόν.  
Cf. A 462=γ 459 ἐπὶ δ' αἶδοπα οἶνον λείβε; also  
Λ 639, 640; Σ 612, etc.

b) Of succession in time:—III. 726 τοῖον δ' .

ἐπὶ μῦθον ἔειπεν, which occurs with slight variation in III. 779, IV. 1095, 1594. Cf. Herod. IV. 59, VIII. 93. In Homer A 25, 379, etc., ἐπὶ is to be construed with the verb.

— Ἐπιπρό —

This double preposition does not occur in Homer. In Apollonius it is used only in the absolute sense, “forwards”. Only in three places is it followed by a particle. I. 30, 983, 1156; II. 133 (δέ), 904, 1247 (γάρ); III. 1337; IV. 141, 296 (γάρ), 593, 1388.

— Μετά —

a) In the local sense “beyond”, “next to”: II. 374 μετὰ τε σμυγερώτατοι ἀνδρῶν | τρηχέην Χάλυβες καὶ ἀτειρέα γαῖαν ἔχουσιν. Cf. Ψ 133; φ 231; also Herod. I. 142, 145.

II. 396 μετὰ δ' αὖ περιώσια φῦλα Βεχείρων.

b) In the temporal sense “thereupon”, “after”. This use, like the temporal adverbial ἐπὶ is not Homeric; cf. T. Mommsen, p. 42. It occurs frequently in Herodotus; cf. Lundberg p. 7.

I. 708 μετὰ δ' εἰς ἐὸν ὄρτο νέεσθαι. Cf. Herod.

I. 11, 19, 22, 26, 30, etc.

III. 969 μετὰ δ' αὖτις ὑπὸ ῥιπῆς ἀνέμοιο | κινύμεναι ὁμάδησαν ἀπείριτον.

III. 1146 μετὰ δ' αὖτε διέτμαγον.

IV. 24 μετὰ δ' ἤγε παλίσσυτος ἄδρῶα κόλπων |

φάρμακα πάντ' ἄμυδις κατεχεύατο φωρια-  
μοῖο.

IV. 80 μετὰ δὲ Φρόντις τε καὶ Ἄργος, | υἷε δύο  
Φρίξον, χαμάδις δόρον.

IV. 877 μετὰ δ' οὔτι παλίσσυτος ἵχετ' ὀπίσσω.

IV. 1219 μετὰ δ' αὐτε δυνάδεκα δῶκεν ἔπεσθαι |  
Μηδείῃ δμῳάς.

IV. 1257 μετὰ δ' αὐτὸς . | . Ἀγκαῖος . . ἀγό-  
ρευσεν.

IV. 1423 μετὰ δ' ἔρνεα τηλεθάοντα | . . ἤέζοντο.

IV. 1588 μετὰ δ' οὔτις ἐσέδρακεν.

IV. 1688 μετὰ δ' οἶγε νέον . | . ἱρὸν . . ἰδρύσαντο.

c) In the concomitant sense “together with”:

III. 115 μετὰ καὶ Γανυμήδεα [εὔρε]. Cf. B 446,  
477, O 67 (La Roche).

— Παρά —

II. 841 παρὰ δ' ἄσπετα μῆλα | . . . ταφήια λαι-  
μοτόμησαν. Cf. A 611, B 279, etc.

III. 1285 παρὰ δ' ὄβριμον ἔγχος ἔπηξεν | ὀρδὸν  
ἐπ' οὐριάχῳ. Cf. Γ 135, K 153.

— Παρέξ —

1) “Away”: II. 272=III. 1233 τῆλε παρέξ “far  
away”.

2) “Besides”: III. 195 οὐ δ' ἔσκε παρέξ ὅτις ἄλλο  
κελεύοι. Cf. δ 348.

III. 237 δαιδαλέῃ δ' αἰδουσα παρέξ ἐκάτερθε  
τέτυκτο.

III. 1050 καὶ δέ τοι ἄλλο παρέξ ὑποδήσομ' ὄν-  
ειαρ. Cf. ξ 168.

— Περί —

Of all the prepositions περί is most frequently used as an adverb in Apollonius as well as in Homer. In this use it means either “on all sides”, “around” (Lat. undique) or “exceedingly”.

a) Of the place, “on all sides”, Lat. undique:

I. 1036 πάντῃ δὲ περὶ μέγα πέπταται ἔρκος. Cf.  
E 194 ἀμφὶ δὲ πέπλοι | πέπτανται.

II. 301 τόφρα δ' ἀριστῆες πινόεν περὶ δέρμα γέ-  
ροντος | πάντῃ φοιβήσαντες.

II. 569 πάντῃ δὲ περὶ μέγας ἔβρεμεν αἰδῆρ. Cf.  
I. 880; IV. 1299.

II. 665 περὶ δ' ἄσπετος ἰδρὼς εἵβεται ἐκ λαγόνων.

II. 1107 σκοτοίεις δὲ περὶ ζόφος ἠρήρειστο.

III. 1247 περὶ δὲ ξίφος.

IV. 1310 περὶ δ' ὀξύταται θέρον αὐγαὶ | ἠελίου  
Λιβύην.

IV. 1708 μαρμαρέην δ' ἀπέλαμψε βιὼς περὶ  
πάντοθεν αἶγλην. Cf. ρ 439.

b) Of the degree, “exceedingly”, as equivalent to περισσῶς. Cf. Delbrueck, Grundr. p. 703. Ancient as well as modern scholars are not agreed how to accent this περι. Beck and La Roche write περί, while Wolf and Ameis

prefer *πέρι* in Homer. For Apollonius, Brunck, Wellauer and Lehrs use *περί*; but Merkel has the form without anastrophe.

I. 101 *ὃς περὶ πάντας Ἐρεχθεΐδας ἐκέκαστο.*

I. 138 *ὃς περὶ πάντας ἐκαίνυτο ναυτιλίῃσιν.*

I. 670 *περὶ δὲ μενέαιν' ἀγορευσαι.* Cf. II 186.

I. 771 *περὶ γὰρ μενέαινεν ἔπεςσαι | τὴν ὁδόν.*

I. 1333 *περὶ γὰρ μ' ἄχος ἦκεν ἐνισπεῖν.* Cf. μ 279.

II. 20 *περὶ δ' αὖ Πολυδεύκεα τύψεν ὁμοκλή.* Cf. β 88.

II. 53 *περὶ δ' οἷγ' ἔσαν ἐσκληῶτες.* Cf. Σ 549, Φ 105.

II. 241 *περὶ δ' αὖτε δύο νῆας βορέαιο.*

III. 1354 *φρίξεν δὲ περὶ στιβαροῖς σακέεσσιν | δούρασί τ' ἀμφιγύοις κορύδεσσί τε λαμπομένῃσιν | Ἄρηος τέμενος.* Cf. h. Cer. 472.

IV. 181 *περὶ γὰρ δίεν.* Cf. E 566=P 666, I 433, Λ 557; X 96.

IV. 1029=1381 *ὧ περὶ δὴ μέγα φέρτατοι.*

— Περὶ τ' ἀμφί τε —

This double preposition, which is the equivalent for the Homeric *ἀμφιπερί*, occurs three times in Apollonius. In III. 633 it is used in case-construction, as it is also in P 760, the only example of *περὶ τ' ἀμφί τε* in Homer. In the other two passages, Apollonius uses it in the absolute sense.

II. 1211 τοῖός μιν ὄφεις περί τ' ἀμφί τε ἔρυνται.

Cf. h. Cer. 276.

IV. 158 περί τ' ἀμφί τε νήριτος ὁδμή | φαρμάκου  
ὑπνον ἔβαλλε.

— Περιπρό —

The only example in Apollonius is II. 869  
περιπρό γάρ εὖ ἐκέκαστο | ἰδύνειν, an imitation  
of the only example in Homer [Λ 180]=Π 699  
περιπρό γάρ ἔγχεϊ δύνειν.

— Πρό —

In Apollonius the adverbial πρό is used  
only in the temporal sense; in Homer it is tem-  
poral (A 70; α 37) and local (Π 188). The  
examples from the Argonautica are:

I. 1246 πρό γάρ αὐτοὶ ἐνὶ σταδμοῖσι νομῆες ἔλσαν.

II. 1045 πρό γάρ ἀγκύλα τείνατο τόξα.

III. 385 πρό γάρ αὐτὸς ἀμείψατο μελιχίοισιν.

III. 1173 [πέμπον] πρό μὲν αὐτὸν ἀρηίφιλον Τε-  
λαμῶνα.

III. 1197 πρό γάρ τ' ἀλέγυνεν ἕκαστα.

IV. 84 πρό γάρ τ' ἀναφανδὰ τέτυκται πάντα  
μάλ'.

IV. 558 πρό τε μυρία πημανθέντας.

— Προπρό —

This preposition is not found in Homer.  
Apollonius has it three times, once in case con-  
struction and twice in the absolute sense.

III. 1012 προπρὸ δ' ἀφειδήσασα θυώδεος ἔξελε μί-  
τρης | φάρμακον.

IV. 1283 μέχρ' ἴκοντο | προπρὸ μάλ' ἐνδοδι-  
Σύρτιν.

— Πρὸς —

Πρὸς is the only preposition which occurs adverbially in good Attic prose. Cf. Kuehner-Gerth, Sec. 443, 2. For this reason it is not surprising to find only four examples in Apollonius, viz.:

II. 222 οὐ γὰρ μόνον . . . πρὸς δ' ἔτι. This example is interesting and especially noteworthy. It has no parallel in Homer, and it is evidently a poetic variant for the ordinary prose expression: οὐ μόνον, ἀλλὰ καὶ (Lat. non solum, sed etiam).

III. 232 πρὸς δὲ καὶ αὐτόγονον στιβαροῦ ἀδάμαν-  
τος ἄροτρον | ἤλασεν. Cf. E 307 K 108  
(ποτί), N 678, Π 86, X 59; ε 255, etc.

III. 1045 πρὸς δὲ καὶ αὐτῷ δουρὶ σάκος πεπα-  
λαγμένον ἔστω | καὶ ξίφος.

IV. 527 πρὸς δ' αὐτοὶ ἐμμηχανόωντο κέλευθον.

— Σύν —

Although Vogrinz, Monro and Haggett do not admit the adverbial use of σύν in Homer, it seems from the context that in ω 378 σύν is an adverb; also in K 224 (cf. Kuehner-Gerth, Sec.



443) and in Ψ 879.—At any rate, this use obtains in Apollonius, who has it sometimes in phrases where Homer would use ἄμα (adv).

I. 74 σὺν καὶ τρίτος ἦεν Ὀιλεύς. Cf. Eurip. Iph. A. 268; H. F. 785.

I. 202 σὺν δὲ Παλαιμόνιος Λέρνου πάϊς Ὀλυνίοιο.

I. 998=IV. 253 σὺν δὲ καὶ ὄλλοι. Cf. ω 387.

III. 518 σὺν δὲ καὶ Οἰνεΐδης.

III. 1174 σὺν δὲ καὶ Αἰθαλίδην.

More noteworthy are:—

I. 156 σὺν δὲ Περικλύμενος Νηλήϊος ὄρτο νέεσθαι.

III. 707 σὺν δὲ κάρη κόλποις περικάββαλεν,  
which Lehrs translates by “unaque caput  
sinui injecit.”

IV. 1164 σὺν δὲ τις αἰεὶ | πικρὴ παρμέμβλωκεν  
ἐυφροσύνῃσιν ἀνίη.

Very curious is III. 700 σὺν τε δρή-  
στειρα πέλεσθαι. I prefer with Wellauer to take  
σὺν as a simple adverb here, though tmesis  
with the verb (σὺν . . . πέλεσθαι) is pos-  
sible. The scholiast thought even of tmesis  
with the noun (σὺν . δρήστειρα=ἡ σύνεργος),  
for which compare the chapter on the preposi-  
tions in adverbial phrases.

Note:—Here may also be mentioned the five examples from Apollonius in which the preposition is equivalent to a compound verb, i. e. the idea of the verb is so subordinate to the preposition that the verb is dropped altogether. This use is more common in Homer than in Apollonius.

\* *Ἀνα* = *ἀνάσθησι* IV. 1322. Cf. Z 331, I 247, Σ 178; σ 13.

\* *Ἀν* = *ἀνέστη* I. 494. Cf. S 115.

\* *Πάρα* = *πάρεστι* IV. 1260, 1272, 1553. Cf. A 174, E 603, etc. Homer has also *ἐνι* = *ἐνεστι*, δ 603, 846, ι 126, λ 267, σ 355, etc.

\* *Ἐπι* = *ἐπεστι* ξ 92, π 315; N 104; and *μέτα* = *μέτεστι* φ 93.



### CHAPTER III.

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## PREPOSITIONS USED IN THE SO-CALLED TMESIS.

### NATURE OF TMESIS.

Closely connected with the independent adverbial use of prepositions is the use of the so-called tmesis. The one overlaps the other so much that the two are not always to be distinguished by any fixed line. The difference is, that in the case of tmesis the preposition is not so much an independent adverb; but it is rather felt to constitute with the verb a unit, although it still has an independent position in the sentence. "The clearest cases of tmesis," as Monro (p. 164) says, "are those in which the compound verb is necessary for the construction of the other words in the sentence; e. g. οὕς ποτ' ἀπ' Αἰνείαν ἐλόμην, or ὑπὸ δ' ἔσχετο μισθόν 'promised hire.'"

In the Homeric language there can hardly be any question of tmesis in the strict sense, i. e. a splitting of a compound verb, so that other words come between the preposition and the verb. The apparent cases of tmesis are, for the greater part, not the result of division, but the maintenance of an earlier usage in which the preposition as an independent word received an independent position in the sentence, when as yet the fusion of both in the compound had not taken place. (See Kühner-Gerth, p. 530).

The Greek grammarians used the term *τμήσις*, because they took as their norm the later established usage and looked on the independent position of the preposition in the Homeric language as the result of the actual splitting of the compound verb.

The difficulty of classifying the various usages of the prepositions is generally recognized; but it is most embarrassing, when there are three possibilities of construing the preposition:—(1) as an independent adverb, (2) in tmesis with the verb, or (3) with a case. No crucial test can be fixed for determining these puzzling cases. After all sifting and shifting and combining of results, the difficulty remains a matter of personal opinion. An attempt to lay down some *objective* principle by which to determine the different usages would fail of its purpose. The words of Goethe could well be applied here: “Es irrt der Mensch, so lang er strebt.” Hence the treatment of those doubtful cases is largely *subjective*. This accounts for the differences in the statistics. Thus, T. Mommsen gives as the total of *σύν* with the dative in Homer the figure 181 (Il. 107 Od. 74); but Hagggett has 188 (Il. 113, Od. 75). Vogrinz has for *περί* 69 cases with the genitive, 84 with the dative and 62 with the accusative, against which numbers Hagggett has 79 examples with the genitive, 85 with the dative, and 72 with the accusative.

T. Mommsen (p. 42) thinks that in a case like ο 400 *μετά γάρ τε καὶ ἄλγεσι τέρπεται ἀνὴρ*, it is just as correct to connect *μετά* with *ἄλγεσι* as with *τέρπεται*.—Delbrück, *Grundr.* p. 653 ff. cites 28 cases from Homer in which with equal right and with no change

in meaning either case construction or tmesis may be admitted. Compare also as a good instance of the equivalence Aesch. Pro. 20. ἄκοντά σ' ἄκων δυσλότησι χαλκεύμασι | προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ, but line 56 πασσάλευε πρὸς πέτραις.

Hoffmann (Progr., Lüneberg, 1857-1858) attempted to formulate rules by which to decide whether tmesis or case-construction is to be preferred. His rules may be stated briefly as follows :

I. The preposition, when separated from the case by the caesura of the verse, is to be construed with the verb. As examples are cited :

A 53 ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θεοῖο.

B 782 χωρμένῳ, ὅτε δ' ἀμφὶ Τυφώϊ γαῖαν ἱμάσση.

O 607 ἀφλοισμὸς δὲ περὶ στόμα γίγνεται, τὼ δὲ οἱ ὄσσε. . .

II. The preposition is to be construed with the verb when an important word, with an objective emphasis of its own, stands between the preposition and its case ; e. g. O 266 ἀμφὶ δὲ χαῖται | ὤμοις ἀίσσονται. Note :—An attributive genitive has no objective emphasis of its own ; hence in θ 378 ἀνά governs *χεφύρας* ; in A 44 κατ' belongs to *καρήνων*, etc.

III. The preposition should be taken with the verb, when the verb stands between the preposition and the supposed case ; e. g. β 3 περὶ δὲ ξίφος ὄξυ θέτ' ὦμφ.

IV. The preposition should be taken with the verb when the preposition stands after the verb, but not immediately before the case ; e. g. δ 198 βαλέειν τ' ἀπὸ δάκρυ παρειῶν ; θ 149 σκέδασον δ' ἀπὸ κήδεα θυμοῦ.

These rules are too arbitrary to be of any great value and to be strictly applied in each case. Some-

times they are positively objectionable, as may be seen when they are put to the test. The first rule is evidently based on the principle that the preposition when standing immediately before its case is a proclitic and so constitutes with the following noun, as it were, a single word. In consequence, if case-construction be assumed, there cannot be a caesura at this point. The application of this rule, however, is often restricted by the fact that another caesura or diaeresis can be found to satisfy the requirements of the verse. Thus all the examples cited in support of the rule may be scanned with the Bucolic Diaeresis. In the first it must be done because *ἀνὰ στρατόν* (A 10, 53, 384; A 209, 436; K 66, 82, 141, etc.) has become a fixed phrase like the Sanskrit *prāti váram* (according to wish), *ánu dyún* (throughout the days). Cf. Delbrück, *Grundr.* p. 653.

As regards Apollonius this rule is of no practical importance. In three examples the masculine caesura falls between the case and the preposition *ἐνι* (I. 94, IV. 986, 1667). But as the post-positive preposition has a strong accent of its own, this is in itself less objectionable. Besides in all these lines there is a Bucolic Diaeresis which satisfies the metre and so renders unnecessary the change from *ἐνι*, which is the reading of the MSS., to *ἐν* which has been made by Gerhard, *Lect. Apoll.* ch. 8, *De Caesura* p. 129.

The second rule is followed by Ameis; Cf. his note to β 80, while T. Mommsen (p. 41), takes the opposite view. Kühner-Gerth (p. 533) admits the rule with some exceptions (A 831, θ 115, ι 535, λ 155.) For exceptions in Apollonius see IV., 1062, 1734.

In like manner the third and fourth rules are not absolute, though they are perhaps less objectionable than the first and the second. The general tendency is to allow tmesis the preference whenever this can be done ; because originally the case did not depend directly on the preposition, but on the verb + the preposition. Cf. Kühner-Gerth, Sec. 428, 4-5.

#### PURPOSE OF TMESIS.

“The *êthos* of tmesis,” says Haggett, “as well as that of the adverbial use is seen from the fact that it belongs predominantly to the higher spheres of poetry. It lays stress on the preposition by giving it an independent place in the sentence.” In epic poetry tmesis is used almost unconsciously and unintentionally. Its effect is simply to give emphasis or vividness. In tragic and lyric poetry, on the contrary, it is a figure of speech and an ornament of style. In epic it belongs to the idiom ; in lyric and tragic poetry to the poet. Thus we find that while, on the whole, tmesis is rarer in tragic and lyric poetry, individual differences exist between the great poets. Aeschylus has 15 cases of tmesis, chiefly in lyric passages and for the sake of emphasis. Sophocles has 20 examples, principally in dialogue and for the purpose of vividness. Euripides uses it 82 times. With him it is to emphasize, to make more plastic and, above all, to adorn. Pindar has 33 cases, used for all purposes. Aristophanes limits its use to parody in the chorus. Herodotus uses it quite often, because his history has the character of an Epos. Attic prose writers have, with the exception of a few curious cases,



avoided tmesis. Cf. Pierson, Rh. Mus. 1857, and Kühner-Gerth, Sec. 345

Apollonius has 205 examples of tmesis; Homer has 1359, showing that Apollonius has approximated the norm of epic poetry.

It may be noticed that tmesis is sometimes convenient for metrical purposes, when the compound verb could otherwise not be used on account of too many short syllables in succession; as in *A* 98 ἀπὸ πατρὶ φίλῳ δόμεναι

#### POSITION.

The preposition in tmesis usually precedes the verb. Only rarely it follows. This anastrophe occurs in tragedy only in a few doubtful cases. Cf. Schumacher, De Praepositionum cum tribus casibus conjunctarum usu Euripideo, p. 68. When the preposition *precedes* the verb, important words may intervene and the preposition and the verb may stand in different lines. When the preposition *follows* the verb, important words may intervene, but the verb and the preposition are always in the same line, and rarely separated by the caesura. The following lists show the facts for Apollonius.

#### A. PREPOSITION BEFORE THE VERB.

( 198 IN ALL. )

1) With words like δέ, γάρ, τέ, μέν, δ' ἄρ intervening:

I. 110, 321, 348, 385, 400, 485, 673, 730, 735, 1018, 1026, 1155, 1170; II. 28, 58, 184, 202, 274, 493, 904, 926, 1043; III. 1, 112, 311, 631, 649, 670, 1166; IV. 329, 393, 594, 1275, 1330, 1348, 1401, 1627, 1669, 1701, 1744, 1759. Total 41.

2) With more important words intervening :

a) Preposition and verb in the same line :

I. 218, 262, 280, 344, 349, 364, 399, 434, 526, 541, 566, 596, 639, 697, 747, 755, 763, 850, 1059, 1144, 1197, 1198, 1268, 1284<sup>2</sup>, 1356; II. 14, 94, 183, 191, 201, 355, 456, 534, 563, 581, 608, 693, 742, 894, 926, 933, 1071, 1128, 1192, 1219, 1279; III. 157, 205, 231, 261, 269, 280, 291, 295, 371, 378, 424, 486, 511, 591, 648, 650, 746, 750, 791, 821, 868, 888, 889, 929, 946, 958, 961, 1067, 1189, 1209, 1230, 1359; IV. 83, 208, 225, 298, 367, 392, 409, 461, 478, 484, 493, 547, 599, 609, 640, 683, 867, 892, 1016, 1038, 1063, 1076, 1104, 1134, 1146, 1171, 1199, 1265, 1270, 1281, 1292, 1301, 1325, 1350, 1392, 1436, 1533, 1534, 1550, 1577, 1654, 1709, 1744, 1777. Total 123.

b) Preposition and verb in different lines :

I. 381, 392, 396, 1028, 1079, 1110, 1205, 1231; II. 91, 530, 701, 930; III. 154, 516, 725, 873, 1203, 1235; IV. 603, 645, 747, 983, 1031, 1123, 1181, 1415, 1669, 1675, 1677. Total 29.

B. PREPOSITION AFTER THE VERB.

( 12 IN ALL. )

1) No word intervening :

III. 831, 1135, 1192; IV. 307, 600. Total 5.

2) Particles intervening :

I. 979, 1195; II. 682; IV. 750, 1312. Total 5.

3) More important words intervening :

III. 46, 1017. Total 2.

Tmesis is less frequent in Apollonius than in Homer. Apollonius has one example per 28.4 lines; Homer, on the other hand, has one per 20.4 lines on the average (Il. 21.9, Od. 18.8). The more important differences in the numerical relations of the individual prepositions are the following: In Homer the preposition used most frequently in tmesis is *κατά* (210); in Apollonius it is *ἐπί* (36). *Ἀνά* gains and *κατά* loses in Apollonius; similarly *διὰ* and *εἰς*. Apollonius has *ὅπερ* twice in tmesis; Homer never. *Πρός* occurs only once in tmesis in Apollonius; but Homer has 36 examples of this use. *Πρό* and *ὀπό* Apollonius does not employ in tmesis; though Homer has *πρό* eight times and *ὀπό* eighty-two times in tmesis.

Other differences in usage will be noted in the more detailed account of each preposition in tmesis. According to the divergence, the following subdivisions are made, wherever required:

- 1) Apollonius and Homer both have tmesis.
- 2) Apollonius has tmesis; Homer has only the compound verb.
- 3) Apollonius has tmesis; the compound verb is post-Homeric.
- 4) Apollonius has tmesis; the compound verb is not quotable.

TABLE SHOWING THE FREQUENCY OF EACH PREPOSITION  
IN APOLLONIUS, COMPARED WITH THEIR  
FREQUENCY IN HOMER.

Prepos.	I.	II.	III	IV.	Tot.inAp.	Total in Homer.
ἐπί	7	7	11	11	36	207 (Il. 104, Od. 103)
ἐκ	3	5	11	12	31	208 (Il. 107, Od. 101)
ἀνά	7	6	7	8	28	71 (Il. 35, Od. 36)
ἀπό	5	1	5	10	21	115 (Il. 74, Od. 41)
κατά	5	5	4	5	19	210 (Il. 109, Od. 101)
ἐν	12	1	1	3	17	126 (Il. 72, Od. 54)
διά	0	5	2	4	11	19 (Il. 10, Od. 9.)
περί	3	1	3	2	9	68 (Il. 34, Od. 34)
ἀμφί	1	1	1	4	7	67 (Il. 30, Od. 37)
σύν	1	2	1	3	7	37 (Il. 19, Od. 18)
παρά	0	0	2	3	5	55 (Il. 21, Od. 34)
μετά	1	1	2	0	4	20 (Il. 12, Od. 8)
εἰς	1	0	0	2	3	26 (Il. 14, Od. 12)
ὑπέρ	0	0	0	2	2	0
πρός	1	0	0	0	1	36 (Il. 19, Od. 17)
διέκ	0	0	0	1	1	0
παρέκ	0	1	0	0	1	1 (ψ 16)
ὑπέκ	1	0	0	0	1	3 (γ 175, ι 149, κ 129)
ὑπεκπρό	0	0	0	1	1	0
πρό	0	0	0	0	0	8 (Il. 6, Od. 2)
ὑπό	0	0	0	0	0	82 (Il 49, Od. 33)
Total	48	36	50	71	205	1359 (Il 715, Od. 644).

This table, as also those in the other chapters, shows the prepositions not alphabetically, but according to their decrease in frequency in Apollonius. In the more detailed account, however, the alphabetical order is observed.

—ἀμφί—

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἄμφι-βάλλω: I. 262 μήτηρ δ' ἀμφ' αὐτόν  
βεβολημένη. Tmesis is here suggested by  
ἀμφι-πεσοῦσα in line 270. Compare also ω  
347 ἀμφὶ δὲ παιδὶ φίλῳ βάλε πήχεε, and Ψ 97  
ἀμφιβαλόντε ἀλλήλους; also Eurip. Bacch. 1364  
τί μ' ἀμφιβάλλεις χερσίν; A clearer example  
of tmesis is seen in IV. 747 ἀμφὶ δὲ πέπλον |  
ὀφθαλμοῖσι βαλοῦσα. Cf. Σ 204; κ 365, 451, etc.

Ἄμφι-έννυμι: III. 1203 ἀμφὶ δὲ φᾶρος |  
ἔσσατο; IV. 1436 ἀμφὶ δὲ δέρμα πελωρίου ἔστο  
λέοντος. Cf. T 293; κ 542, ξ 529.

Ἄμφι-τίθημι: II. 1071 ἀμφὶ δὲ χαλκείας  
κόρυδας κεφαλῇσιν ἔθεντο. Cf. K 261; ν 431.

Ἄμφι-χέω: IV. 645 ἀμφὶ γὰρ αἰνὴν | ἕερα  
χεῦε θεά. Cf. η 14, θ 278, 296.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY  
THE COMPOUND.

Ἄμφι-δινέομαι: IV. 1533 τρὶς δ' ἀμφὶ σὺν  
ἔντεσι δινηδέντες. Similarly is περί in tmesis  
in I. 1059. Cf. X. 165; (where, however, La  
Roche construes περί with πόλιν), Ψ 562, etc.  
Aesch. Pers. 457.

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἀν-αιρέω: I. 1205 ἀνὰ τόξα καὶ ἰοὺς |  
δέρμα δ' ἑλών; III. 157 ἀνὰ δ' ἀγκύλον εἵλετο  
τόξον. Cf. Λ 32.

Ἀν-ίστημι: II. 493 ἀνὰ δ' ἵστατ' Ἰήσων, | ἄν  
δὲ Βορήιοι νῆες. Cf. Ψ 886, etc.

Ἀνα-βαίνω: I. 1110 ἄν δὲ καὶ αὐτοὶ | βαῖνον;  
III. 1235 ἄν δὲ καὶ αὐτὸς | βήσατο. Cf. P. 541;  
γ 481, 492.

Ἀν-έχομαι: I. 673 ἀνὰ δ' ἔσχεδε δειρήν.  
Cf. ρ 291.

Ἀνα-λύω: III. 821 πυκνὰ δ' ἀνὰ κληῖδας  
ἔῶν λύεσκε θυράων. Cf. ι 178, 562, λ 636.

Ἀν-όρνυμι: I. 349 ἀνὰ δ' αὐτὸς ἀρήϊος ὄρνυτ'  
Ἰήσων; IV. 1350 ἀνά δ' ὑμέας ὄρσαι. Cf. Ψ  
812; δ 3.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY  
THE COMPOUND.

Ἀν-αείρω: I. 1268 καὶ ἀνὰ πλατὺν αἰχέν'  
αἰείρων | ἵησιν μύκημα; II. 14 πρὶν χεῖρεςσιν  
ἐμῇσιν ἑὰς ἀνὰ χεῖρας αἰῖραι; III. 873 ἄν δὲ  
χιτῶνας | λεπταλέους . . . ἄειρον; IV. 1550  
γαίης δ' ἀνὰ βῶλον αἰείρας | ξείνι' ἀριστήεσσι  
προισχετο.—For the compound compare III.  
72, IV. 94, 1497; also H 130, X 399, Φ 508,  
Ψ 614, 882; μ 402, etc.

Ἄν-έρχομαι: IV. 1627 ἤμος δ' ἥλιος μὲν ἔδν, ἀνὰ δ' ἤλυθει ἀστὴρ | αὖλιος.

Ἄνα-καίω: II. 701 εὐαγέως ἱερῷ ἀνὰ διπλόα μηρία βωμῷ | καίον.—For the compound compare η 13, ι 251, etc.

Ἄνα-σπάω: II. 926 οἱ δ' ἀνὰ μὲν κραιπνῶς λαίφος σπάσαν. Cf. N. 574 and A 480.

Ἄνα-τίθημι “dedicate”: II. 930 ἄν δὲ καὶ Ὀρφεὺς | θῆκε λύρην.

Ἄνα-φαίνομαι: IV. 1709 τοῖσι δέ τις Σποράδων βαιὴ ἀνὰ τόφρ' ἐφαάνθη | νῆσος. Cf. A 62, 174; x 29. In II. 1043 Apollonius has ἐκ in tmesis with the same verb.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Ἄν-έζομαι: I. 1170 ἀνὰ δ' ἔζετο σιγῇ | παπταίνων; IV. 1330 παπτήνας ἀν' ἄρ ἔζετ' ἐπὶ χθονός.

Ἄν-ειπεῖν “announce”: IV. 1199 ὄγ' ὥς τὰ πρῶτα δίκης ἀνὰ πείρατ' ἔειπεν. Cf. Pind. P. I. 61, X. 9.

Ἄνα-καλύπτω: IV. 1348 ἄν δ' ἐκάλυψαν | πέπλον. Cf. Eurip. Iph. Aul. 1146.

Ἄνα-κινέω: III. 929 τάων τις μεσσηγὺς ἀνὰ πτερὰ κινήσασα. Cf. Soph. Tr. 1259.

Ἄν-οχλίζω: IV. 1675 ἄν δὲ βαρείας | ὀχλίζων λάϊγγας. For the actual compound in Apollonius compare I. 1167; III. 1297.

Ἄνα-τανύω: I. 344 ὁ δ' αὐτόθεν, ἔνθα πέρ  
ἦστο, | δεξιτερὴν ἀνὰ χεῖρα τανύσσατο.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT  
QUOTABLE.

Ἄνα-νωμάω: III. 1230 ἄν δὲ πολύρρινον  
νώμα σάκος, ἄν δὲ καὶ ἔγχος. That tmesis is  
intended, is seen from such examples as are  
given at the end of this chapter, viz.: I. 1284;  
II. 493; III. 516; III. 1230.

—ἀπό—

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἀφ-αιρέω: IV. 1038 αὐτὰρ ἐμοὶ ἀπὸ δῆ  
βαρὺς εἴλετο δαίμων | ἀγλαΐας; IV. 1312 ἔλον  
δ' ἀπο χερσὶ καρῆατος . . . πέπλον. Cf. Γ 294;  
K 458 τοῦ δ' ἀπὸ μὲν κτιδέην κυνέην κεφαλῇφιν  
ἔλοντο.

Ἀπο-βάλλω: I. 979 βάλεν δ' ἀπο δείματα  
δυμοῦ. Cf. Δ 149 σκέδασον δ' ἀπο κήδεα δυμοῦ;  
also B 183, Φ 51; Aesch. Ag. 165.

Ἀπο-δύω: I. 1195 ἔδν δ' ἀπο δέρμα λέοντος.  
Cf. B 261.

Ἀπο-κεδάννυμι: III. 1359 ἄψ ἀπὸ χειμερίας  
νεφέλας ἐκέδασσαν ἀῆται. Homer has the  
form ἀπο-σκεδάννυμι in tmesis in Δ 149, μ 385.

Ἀπο-κόπτω: IV. 208 πρυμναῖα νεὼς ἀπὸ  
πέισματ' ἔκοψεν; IV. 1270 τούνεχ' ἐγὼ πᾶσαν  
μὲν ἀπ' ἐλπίδα φημὶ κεκόφθαι. Cf. Λ 146;  
κ 127.



Ἐπο-λείπω: I. 399 τοῖς μέσσην οἰοῖσιν ἀπὸ κληίδα λίποντο (for them alone they reserved the middle bench); III. 1067 ἀπ' ὀφθαλμοῦς λίπεν αἰδώς; III. 1135 λιποῦσ' ἄπο πατρίδα γαίαν; IV. 750 λείπον δ' ἄπο δώματα Κίρκης. Cf. I 437 (La Roche); Soph. Ph. 1158, 1177.

Ἐπο-λύω: II. 456 πολέων δ' ἀπὸ πῆματ' ἔλυσεν (the genitive is adnominal; cf. III. 1343). Cf. Σ 345, Ψ41; γ 392, μ 420.

Ἐπο-πέμπω: IV. 683 ἡ δ' ὅτε δὴ νυχίων ἀπὸ δείματα πέμψεν ὀνείρων. Cf. β 133 ἀπὸ μητέρα πέμψω.

Ἐπο-τέμνω: III. 378 ἀπὸ γλώσσας τε ταμών; IV. 983 ἀπὸ πατρὸς | μήδεα νηλειῶς ἔταμε Κρόνος. Cf. Γ 292; Soph. Ph. 1207.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Ἐπο-τίνω: IV. 1325 ἀπὸ . . . τίνετ' ἄμοιβήν. Cf. Γ 286. etc.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Ἐπο-χομίζω: IV. 1104 ἐὼ ἀπὸ πατρὶ κομίσσαι ἰδύνω.

Ἐπο-λωφάω: IV. 1415 ἀπὸ διψαν|..λωφήσομεν.

Ἐπο-νηέω: I. 364 ἀπὸ δ' εἶματ' . . νηήσαντο. Cf. Eurip. Ion 875.

Ἐπο-στράπτω: III. 1017 στράπτειν Ἔρως ἠδεῖαν ἀπὸ φλόγα.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.

'Απο-μεδίημι: I. 280 ἀπὸ ψυχὴν μεδέμεν.

—διά—

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Δια-κεάζω: IV. 392 διὰ τ' ἔμπεδα πάντα κεάσσαι; IV. 1265 διὰ δὴ πάλαι ἦδε κεάσθη νηῦς. Cf. o 322.

Δια-κοσμέω: III. 46 κόσμει χρυσεῖη διὰ κερκίδι. Cf. B 655; ι 157.

Δια-τέμνω: II. 355 'Αχέρων αὐτὴν διὰ νειόδι τέμνων | ἄκρην. Cf. P 522, Σ 618.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Δια-εἶδομαι: II. 581 ἐνθα καὶ ἐνθα διὰ πλατὺς εἶδετο Πόντος. For the compound compare I. 546; IV. 1358; also Θ535, N 277.

Δια-κεδάννυμι: II. 1128 ἄελλαι νηὸς . . . διὰ δούρατα πάντ' ἐκέδασσαν; II. 1192 κείνην γε κακὸν διὰ κῦμ' ἐκέδασσεν.

Δια-σεύω: III. 670 διὰ δ' ἔσσυτο δαμβήσασα.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Δια-περάω; II. 608 διὰ νηὶ περήσῃ; IV. 461 ἦν οὐδὲ δι' αἰζήνοι περώσιν.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.

Δια-τανύω: IV. 599 διὰ πτερὰ κοῦφα τανύσας.

— διέκ? —

This double preposition never occurs in tmesis in Homer. Apollonius has one doubtful example, which, however, as it seems, is to be attributed to editors; viz.: IV. 409 ὅτε μή με διέξ εἰῶσι νέεσθαι. The reading of LG is διεξίωσι, which is the same palæographically as διέξ εἰῶσι.

— ἐκ —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἐξ-αιρέω: I. 396 ἐκ δ' ἄρα μέσσην | ἤρρεον;  
II. 184 ἐκ δ' ἔλετ' ὀφθαλμῶν γλυκερὸν φάος.  
Cf. A 369, Δ 116, Λ 381; ζ 140, etc.

Ἐκ-βαίνω: I. 1018 ἐκ δ' ἄρ' ἔβησαν. Cf.  
A 437, 438, 439, Γ 113; Δ 456, etc.

Ἐκ-βάλλω: II. 926 ἐκ δὲ βαλόντες | πείσ-  
ματ'. Cf. A 436, Λ 109.

Ἐκ-γελάω: I. 485 ἐκ δ' ἐγέλασεν ἄδην  
Ἀφαρήϊος Ἴδας. Cf. Z 471.

Ἐξ-ερέομαι: III. 1166 ἐκ τ' ἐρέοντο. Cf.  
A 204, 233; B 257; κ 63, 109.

Ἐξ-εἰμι "exibo": III. 112 ἐκ δ' ἴσαν ἄμφω.  
Cf. ψ 370, ω 501.

Ἐξ-έρχομαι: II. 202 ἐκ δ' ἐλθὼν μεγάροιο.  
Cf. K 140; γ 406, δ 121, 403, 740, ο 395, π 165,  
343, etc.

Likewise are we to construe in the following examples ἐκ with κίω, though that verb does nowhere occur in the actual composition, and for this reason, it seems, ἐκ-κίω has been kept out of the dictionaries. The rule of Haggett "to classify as adverbial only those instances in which the preposition does not in Homer enter into composition with the verb and so cannot be said to be separated from it by tmesis," must not be followed too scrupulously. Haggett himself did not do so, since with Vogrinz and Monro he denies the existence of the independent adverbial use of ἐκ in Homer. Hence he must have taken ἐκ with κίεν in ω 492. This applies also to ἐξ-άγνυμι, ἐξ-αἵσσω, ἐξ-αλέομαι, ἐκ-καλύπτω, ἐκ-ρέω, and ἐξ-ωδέω, which are never found in Homer as actual compounds, though tmesis has to be assumed in the case of each one. Cf. Γ 367, E 161, N 655, Φ 119; κ 559, λ 64, etc.

Ἐκ-κίω: III. 269 ἐκ δ' αὐτὴ Εἰδυῖα δάμαρ κίεν Αἰήταο. Cf. ω 492 ἐκ δ' υἱὸς Δολίου κίεν, where tmesis is confirmed by the preceding ἐξ-ελθών. The other two examples in Apollonius are III. 650 ἐκ δὲ πάλιν κίεν ἔνδοθεν and

III. 868 ἐκ δὲ δύραζε κιοῦσα: Cf. Σ 29 ἐκ δὲ δύραζε ἔδραμον.

Ἐκ-λανθάνω: III. 280 ἐκ δ' ὄγε καρπαλίμοισι λαδῶν ποσὶν οὔδ' ἄμειψεν. Cf. η 220.

Ἐκ-πίπτω: III. 961 ἐκ δ' ἄρα οἱ κραδίη στηθέων πέσεν. Cf. η 283; also K 94.—IV. 1016 ὧς ἐμοὶ ἐκ πυκιναὶ ἔπεσον θρόνες.

Ἐκ-ρέω: IV. 1677 ἐκ δὲ οἱ ἰχώρ | . . . ῥέεν Cf. N 655, Φ 119; γ 455, ι 290.

Ἐκ-φαίνω: II. 1043 ἐκ δ' ἐφάανθη | ἄλλος ἐπὶ προτέρῳ πεποτημένος. Cf. Π 299.

Ἐκ-χέω: II. 904 ἐκ δ' ἔχεαν πίσυνοι ἀνέμῳ λίνα. Cf. Δ 525, Φ 180.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Ἐξ-ικνέομαι: III. 311 ἐκ δ' ἰκόμεσθα | ἀκτὴν ἠπείρου Τυρσηνίδος.

Ἐξ-ονομαίνω: IV. 1744 ἐκ τ' ὀνόμηνεν Αἰσονίδῃ. Homer has ἐξ-ονομάζω in tmesis. Cf. A 361, Γ 398, etc.

Ἐκ-περάω: IV. 329 ἐκ δ' ἐπέρησαν | δοιὰς Ἀρτεμίδος Βρυγηίδας ἀγχόδι νήσους. Cf. η 35, Σ 561.

Ἐκ-πτύω: IV. 478 τρις δ' ἐξ ἄγος ἔπτυσ' ὀδόντων. Cf. ε 322.

**c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.**

Ἐξ-ανα-πνέω: III. 231 ἐκ δὲ πυρὸς δεινὸν ἔλας ἀμπνείεσκον; cf. III. 1291; IV. 472. For the tmesis within the double preposition compare Kuehner-Blass, Vol. II. p. 321.

Ἐκ-βοάω: III. 631 ἐκ δ' ἐβόησαν | χωόμενοι. Cf. Xen. Cyr. 6, 10.

Ἐκ-κείρω: IV. 1031 καὶ ἐκ δέρος οὐλοὺν ἄνδρῶν | κείρετε γηγενέων. Homer has ἀπο-κείρω with tmesis; cf. K 456, N 546; also Eurip. Hec. 910.

Ἐκ-λάμπω: III. 371 ἐκ δέ οἱ ὄμματ' ἔλαμψεν.

Ἐκ-λείπω: IV. 1401 ἐκ δὲ λιπόντων | . . . ἵστῶν; IV. 1759 ἐκ δὲ λιπόντας | Σπάρτην. Cf. Eurip. Andr. 1040.

Ἐκ-προ-χέω: IV. 603 ἐκ δὲ φαινὰς | ἡλέκτρον ὑβάδας βλεφάρων προχέουσιν ἔραζε.

Ἐκ-ρύομαι: IV. 83 ἐκ με, φίλοι, ρύσασθε. Cf. Eurip. Bacch. 258.

Ἐκ-φράζω: IV. 1123 ἐκ δ' ἄρα πᾶσαν | τέφραδεν ἀγγελίην. Cf. Aesch. Pr. 950.

**d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.**

Ἐκ-προ-ῖάλλω: IV. 1669 ἐκ δ' αἰδηλα | εἰκηλα προῖαλλεν.

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἑμ-βαίνω: I. 381 ἐν δ' ἄρα Τίφους βήσαθ'.  
Cf. Ψ 481.

Ἑμ-βάλλω: I. 392 ἐν δέ οἱ ἰστόν | .. ἐβάλλοντο.  
Cf Ψ 352; β 330, ξ 268.

Ἑν-ελαύνω: I. 526 ἐν γάρ οἱ δόρυ δεῖον  
ἐλήλατο. Cf Υ 259.

Ἑν-ειμι: I. 730 ἐν μὲν ἔσαν Κύκλωπες.  
Similar examples are I. 735, 747, 763. Cf. Σ  
419; ν 438; also h. Ap. 395.

Ἑν-ίημι: II. 274 ἐν γὰρ ἔηκεν | Ζεὺς μένος  
ἀκάματόν σφιν; III. 958 μήλοισι δ' ἐν ἄσπετον  
ἦκεν οἰζύν. Cf. Ξ 182, Π 291, Ψ 177, etc.

Ἑμ-πίπτω: I. 566 ἐν δέ λιγὺς πέσεν οὖρος.  
The other examples in Apollonius are I. 1028,  
1284; IV. 393. Cf. Δ 134, Θ 485, Λ 297,  
Π 276, Φ 9.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE  
COMPOUND.

Ἑν-ερείδω: I. 1198 ἐν δέ πλατὺν ὦμον ἔρεισεν.  
Cf. ι 383.

Ἑμ-πίπλημι: I. 697 ἐν δ' ἀγορῇ πλῆτο δρόου.  
Cf. Herod. II. 87.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS  
POST-HOMERIC.

Ἑγ-καλύπτω: IV. 1292 ἐν δέ κάρη πέπλοισι  
καλυψάμενοι. Cf. Arist. Ran. 911; Pl. 714.

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἐπ-αινέω: I. 348 ἐπὶ δ' ἦνεον, ὥς ἐκέλευεν |  
'Ηρακλῆς; III. 946 ἐπὶ δὲ σχεδὸν ἦνεον ἄμφω.  
Cf. Γ 461; μ 294=352.

Ἐπι-βάλλω: III. 1189 εἰ καί περ ἐπὶ ζυγὰ  
βουσι βάλοιτο; III. 1192 νύξ δ' ἵπποισιν ἔβαλλεν  
ἐπὶ ζυγὰ; IV. 1146 ἴσχε δ' ἐκάστην|αἰδῶς ἱεμένην  
περ ὅμως ἐπὶ χεῖρα βαλέσθαι; IV. 1744 τῶν ἄρ  
ἐπὶ μνηστὶν κραδίη βάλεν (Merkel). Cf. Ω 272;  
δ 440, ξ 520, τ 58, υ 4.

Ἐπ-ελαύνω: I 755 ἐπὶ Μυρτίλος ἤλασεν  
ἵππους. Cf. H 223.

Ἐπ-έρχομαι: IV. 493 ἐπὶ δέ σφισιν ἤλυθε  
κούρη|φραζομένοις. Cf. Δ 221; δ 429, η 283, λ 152.

Ἐπ-ιάλλω: II. 183 τῷ καὶ οἱ γῆρας μὲν ἐπὶ  
δηναιὸν ἱάλλεν [Ζεύς]. Cf. ι 288, ο 474.

Ἐπ-όρνυμι: I. 850 Κύπρις γὰρ ἐπὶ γλυκὺν  
ἡμερον ὥρσεν; III. 516 ἐπὶ δὲ τρίτος Ἴδας | ὥρτο  
μέγα φρονέων, ἐπὶ δ' υἱέε Τυνδαρέοιο. Cf. Ψ 759,  
689; γ 176, μ 313.

Ἐπι-πέλομαι: IV. 1654 ὁππότε μὴ οἱ ἐπ'  
ἀκάματος πέλοι αἰών. Cf. ο 408.

Ἐπι-τίθημι: II: 534 καὶ ἐφ' ἱερὰ δέντες; II.  
693 ἐπὶ μηρία δῆσομεν αἰγῶν. Other examples  
are IV. 609, 1301, 1534. Cf. B 29, Λ 41,  
Σ 317, Ψ 18.



Ἐπι-χέω: II. 191 ἐπὶ μυδαλέην ὁδμήν χέον;  
similarly III. 205, 1209. Cf. Θ 158, Ο 589;  
γ 289, μ 14.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY  
THE COMPOUND.

Ἐπ-αείρω: III. 591 ὀδυνείοις ἐπὶ χεῖρα ἐὴν  
κτεάτεσσιν αἰεῖρην.

Ἐπί-κειμαι: IV. 1392 ἐπὶ ξηρῇ γὰρ ἔκειτο |  
διψα. For the compound compare III. 430; also  
Z 458.

Ἐπι-όσσομαι: II. 28 ἐπὶ δ' ὄσσεται οἰόθεν  
οἶος ἄνδρα. Cf. P 381.

Ἐπι-πείδομαι: III. 511 θυμὸς ἐὴ ἐπὶ πάγχυ  
πέποιθεν | ἡγορέη.

Ἐπι-ρρώνυμι: I. 385 ἐπὶ δ' ἐρώσαντο πόδεσσιν.

Ἐπι-τρέπω: I. 400 ἐπὶ δ' ἔτρεπον αἰνήσαντες |  
Τῖφυν ἐνστέιρης οἰήια νηὸς ἔρυσσαι.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS  
POST-HOMERIC.

Ἐφ-αιρέω: II. 1319 πολέεσσι δ' ἐπὶ χλόος  
εἶλε παρειάς. Cf. χ 42 πάντας ὑπὸ χλωρὸν  
δέος εἶλεν.

Ἐπ-αιωρέω: I. 639 τοῖόν σφιν ἐπὶ δέος ἡωρεῖτο.

Ἐπι-βράχω: IV. 640 δεινὸν γὰρ ἐπὶ μέγας  
ἔβραχεν αἰδήρ.

Ἐπι-κλύζω: I. 541 ἐπὶ δὲ ῥόδια κλύζοντο;  
II. 682 κλύζεν δ' ἐπι κύματα χέρσῳ; cf. I. 257.

Ἐπι-λαμβάνω: III. 750 ἀλλὰ μάλ' οὐ  
Μήδειαν ἐπὶ γλυκερὸς λάβεν ὕπνος; IV. 1063  
οἷη μιν ἐπὶ σμυγερὴ λάβεν αἶσα.

Ἐπι-πρίω: IV. 1669 λευγαλέον δ' ἐπὶ οἱ  
πρίεν χόλον.

Ἐπι-φαιδρύνω: III. 831 ἀλοιφῇ | νεκταρέῃ  
φαιδρύνετ' ἐπὶ χροά; cf. IV. 661.

— εἰς —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Ἐισ-νοέω: I. 321 ἐς δ' ἐνόησαν. Cf. M 335.

b) APOLLONIUS HAS TMESIS; THE COMPOUND IS  
POST-HOMERIC.

Ἐισ-βάλλω: IV. 594 ἐς δ' ἔβαλον μύχατον  
ρόον Ἡριδανοῖο, with which compare I. 928.  
IV. 1577 εἰς ἄλὸς οἶδμα βάλητε; cf. IV. 637,  
824, etc. In case-construction the phrase would  
mean “to cast into the sea”, “to throw over-  
board” rather than “to put out to sea”; cf. A 314.

— κατά —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Καθ-αιρέω: III. 725 καὶ δέ μιν ἀχλὺς | εἶλεν.  
Cf. ι 372 καὶ δέ μιν ὕπνος ἥρει; also λ 426, ο  
496; Ω 268.

Κατα-βαίνω: III. 888 κατ' αὐτόδι βήσατ'  
ἀπήνης. Cf. N 737, O 384.

Κατα-βάλλω: III. 154 καὶ δέ φαεινῷ | . . . .

βάλε κόλπῳ. Cf. B 414, 692, Γ 356, E 305, Ψ 125; ι 482, 539, κ 172, etc.

Κατ-έχω: II. 742 σιγὴ δ' οὔποτε τήν γε κατὰ βλοσυρήν ἔχει ἄκρην. Cf. B 560, 699; ι 6, λ 497.

Κατα-καλύπτω: I. 434 καὶ δ' ἄμυδις τά γε πάντα καλύψαντες πύκα δημῶ; II. 894 κατ' αὐτόδι δ' ἄμμε καλύψει|ἀκλειῶς κακὸς οἶτος. Cf. A 460, B 423, Z 464, P 594, Π 325; γ 457, etc.

Κατα-λείπω: I. 1144 θῆρες δ' εἰλυοὺς τε κατὰ ξυλόχους τε λιπόντες | οὐρῇσιν σαίνοντες ἐπήλυδον; IV. 298 κατ' αὐτόδι παῖδα λιπόντες. Cf. P 535, Φ 201, Ω 470; κ 209, σ 269, φ 90, etc.

Κατα-ρέω: IV. 1701 κατὰ δ' ἔρρεεν ἀσχαλόωντι | δάκρυα. Cf. Λ 810, Π 109.

Κατα- χέω: IV. 367 κατὰ δ' οὐλοὸν αἰσχος ἔχευα | δηλυτέραις. Cf. Π 123; η 286, λ 433, etc.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Κατ-ερύκω: I. 1079 τοὺς δὲ κατ' αὖδι | ναυτίλλεσθαι ἔρυκον; II. 530 ἀριστῆες δὲ κατ' αὖδι|μίμνοι ἔρυκόμενοι. Cf. II. 287, also Z 192; α 315, etc.

Κατ-ερύω: II. 933 καὶ δ' ἄρα λαῖφος ἐρυσσάμενοι τανύοντο | ἐς πόδας ἀμφοτέρους. Cf. ε 261, ϑ 151, etc.

Κατ-ευνάζω: I. 1155 κατὰ δ' εὐνασε πόντον.

Κατα-κλάω: IV. 1076 ἦδε δὲ κούρη|αἰνοπαδῆς κατὰ μοι νόον ἔκλασεν ἀντιόωσα.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS  
POST-HOMERIC.

Κατα-κλύζω: IV. 1281 [ὄμβρος] ὅστε βοῶν  
κατὰ μυρία ἐκλυσεν ἔργα. Cf. Archil. 8, 4.

Κατα-μῖμνω: III. 648 κατ' αὐτόδι μῖμνεν.  
Cf. Ψ 163 παρ' αὖδι μένον.

Κατα-νάομαι: I. 1356 δὴ γάρ ῥα κατ' αὐτόδι  
νάσσατο παιδας. Cf. II. 522.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT  
QUOTABLE.

Κατα-πελεμίζω: II. 91 καὶ δὲ βαρεῖαν | χεῖρ'  
ἐπὶ οἱ πελέμιξεν. Cf. the scholiast, and Liddell  
and Scott s. v.

— μετά —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Μετ-εἶπον: II. 1279 ἀντίκα δ' Ἀγκαῖος τοῖον  
μετὰ μῦθον ἔειπεν; cf. III. 522 ἀντίκα δ' Ἄργος |  
τοῖον ἔπος μετέειπεν ἐελδομένοισιν ἄεθλον.

Μετα-τρέπω: III. 261 μετὰ δ' ὑμέας ἔτραπεν  
αἶσα. III. 649 μετὰ δ' ἐτράπετ' αὖτις ὀπίσσω |  
στρεφθεῖσ'. Cf. A 199.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY  
THE COMPOUND.

Μετ-έρχομαι: I. 110 μετὰ δ' ἤλυθεν ἐλδο-  
μένοισιν. For the compound compare I. 710;  
III. 348, 697; also Φ 422; α 229, etc.

— παρά —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Παρα-βάλλω: IV. 484 Κολχίδος ἀγχόδι νηὸς  
ἔην παρὰ νῆα βάλλοντο | ἥρωες; IV. 892 οἷς  
παρὰ πείσμα βάλοιτο. Cf. E 369, Θ 504, N 35.

Παρ-ίστημι: III. 1 Εἰ δ' ἄγε νῦν, Ἑρατώ,  
παρά δ' ἴστασο. Cf. E 809.

b) APOLLONIUS HAS TMESIS; THE COMPOUND IS  
POST-HOMERIC.

Παρα-μετρέω: IV. 1777 ἀλλὰ ἔκηλοι | γαῖαν  
Κεκροπίνην παρά τ' Αἰλίδα μετρήσαντες. Cf. I.  
595, 1116; II. 939, etc.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT  
QUOTABLE.

Παρ-όρνυμι: III. 486 τεὴν παρὰ μητέρα  
μύδοις ὀρνυδι λισσόμενος. Cf. Liddell and  
Scott s. v.

— παρέκ —

Παρεκ-αμείβω: II. 94 ὁ δ' ἄγχ' αὐτοῖο παρέκ  
γόνυ γουνὸς ἀμείβων; cf. I. 581 Πηλιάδας δὲ  
παρεξήμειβον ἐρίπνας. The compound does not  
occur in Homer; but II. 94 is a close imitation  
of Λ 547.

— περί —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Περί-ειμι: II. 58 ὅσσον ἐγὼ ῥινούς τε βοῶν  
περί τ' εἰμὶ ταμέσδαι. Cf. Θ 27 τόσσον ἐγὼ  
περί τ' εἰμ' ἀνδρώπων.

Περι-καλύπτω: I. 218 λυγαίοις ἐδάμασσε  
περὶ νιφέεσσι καλύψας; III. 746 καὶ τινὰ παίδων |  
μητέρα τεδνεώτων ἀδινὸν περὶ κῶμ' ἐκάλυπτεν.  
Cf. K 201, Ξ 359, Π 735, Ω 20; σ 201.

Περι-χέω: III. 291 ὥς δὲ γυνὴ μαλερῶ περὶ  
κάρφεα χεύατο δαλῶ. Cf. B 19; Δ 282, ν 189.

b) APOLLONIUS HAS TMESIS; THE COMPOUND IS  
POST-HOMERIC.

Περι-βοάω: III. 791 τηλοῦ δὲ πόλις περὶ  
πᾶσα βοήσει | πότμον ἐμόν. Cf. T 362 γέλασσε δὲ  
πᾶσα περὶ χθών.

Περι-δαίω: IV. 867 ἡ μὲν γὰρ βροτέας αἰεὶ  
περὶ σάρκας ἔδαιεν. Cf. ἀμφι-δαίω in M 35.

Περι-δεύω: IV. 1134 μέλιτι ξηρὸν περὶ χεῖλος  
ἔδευσεν.

Περι-δινεύω: I. 1059 τρὶς περὶ χαλκείοις σὺν  
τεύχεσι δινηθέντες.

Περι-λαμβάνω: I. 1197 περὶ στύπος ἔλλαβε.

— πρὸς —

Προσ-βάλλω: I. 1231 πρὸς γὰρ οἱ διχόμενις  
ἀπ' αἰθέρος αἰγάζουσα | βάλλε σεληναίη. Cf. H  
421; τ 433.

— σὺν —

a) APOLLONIUS AND HOMER BOTH HAVE TMESIS.

Συν-ελαύνω: I. 1026 σὺν δ' ἔλασαν μελίας  
τε καὶ ἀσπίδας ἀλλήλοισιν. Cf. σ 98.

Συγ-χέω: II. 563 σὺν δέ σφιν χύτο θυμ  
Cf. Ω 358 σὺν δέ γέροντι νόος χύτο.

b) APOLLONIUS HAS TMESIS; HOMER HAS ONLY THE COMPOUND.

Συν-αντάω: IV. 1181 σὺν δ' ἀνέρες ἀγροῖωτο  
ἦντεον. Cf. IV. 1484.

Συν-έργω: II. 201 ῥινοὶ δέ σὺν ὀστέα μοῦνε  
ἔεργον.

c) APOLLONIUS HAS TMESIS; THE COMPOUND IS POST-HOMERIC.

Συμ-πορσύνω: IV. 547 σὺν γάρ οἱ ἀναί  
πόρσυνε κέλευδον.

d) APOLLONIUS HAS TMESIS; THE COMPOUND IS NOT QUOTABLE.

Συν-αμαδύνω: III. 295 τὸ δ' [πῦρ] ἀδέσφατον  
ἐξ ὀλίγοιο δαλοῦ ἀνεγρόμενον σὺν κάρφεια πάντ'  
ἀμαδύνει.

Συν-εννέπω: IV. 1275 σὺν δ' ἐννεπον  
ἀσχαλόωντι.

— ὑπέρ —

Ὑπερ-βάλλω: IV. 307 βαλὼν ὑπερ αὐχένα  
γαίης; IV. 600 οὐ δέ τις ὕδωρ . . | οἰωνὸς δύναται  
βαλέειν ὑπερ. Cf. λ 597.

— ὑπέκ —

Ὑπεκ-βάλλω: I. 596 μέλλον ὑπέκ ποταμοῖο  
βαλεῖν Ἀμύροιο ῥέεδρα, which the scholiast

explains by παραμείψαι. The compound ὑπεκβάλλω is not found in Homer, but compare Θ 369 οὐκ ἂν ὑπεξέφυγε Στυγὸς ὕδατος αἰπὰ ῥέεδρα.

— ὑπεκπρό —

IV. 225 ὑπεκπρό δὲ πόντον ἔταμνε νηῦς; cf. ὑπεκπροδέουσαι in IV. 935. The word ὑπεκπροτάμνω is a “ἅπαξ λεγόμενον.”

## SUMMARY.

### I. NUMBER OF EXAMPLES OF TMESIS IN APOLLONIUS.

a) Apollonius agrees with Homer .....	110
b) Apollonius has tmesis where Homer has only the compound.....	39
c) Apollonius has tmesis in compounds that are post-Homeric.....	46
c) Apollonius has tmesis in new compounds.....	10
Total, 205	

### II. NUMBER OF VERBS USED IN TMESIS BY APOLLONIUS.

a) Apollonius and Homer both have tmesis.....	68
b) Apollonius has tmesis; Homer has only the compound..	33
c) Apollonius has tmesis; the compound is post-Homeric..	40
d) Apollonius has tmesis; the compound is not quotable...	9
Total, 150	

Examples in which the preposition is repeated in a second clause: I. 1284 ἐν δὲ σφιν κρατερὸν νείκος πέσεν, ἐν δὲ κολφὸς | ἄσπετος; II. 493 ἀνὰ δ' ἴστατ' Ἰήσων, | ἀν δὲ Βορήιοι υἷες; III. 1230 ἀν δὲ πολύρρινον νώμα σάκος, ἀν δὲ καὶ ἔγχος; III. 516 ἐπὶ δὲ τρίτος Ἴδας | ὦρτο, μέγα φρονέων, ἐπὶ δ' υἷε Τυνδαρείοιο. For similar examples in Homer compare Δ 447, Σ 419, Ψ 887-888. Cf. also Kühner-Gerth, Sec. 445, 2 a. 1.





## CHAPTER IV.

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### WHY PREPOSITIONS IN CONSTRUCTION WITH CASES ARE RARER IN POETRY THAN IN PROSE.

The frequency of the prepositions in case-construction varies considerably in all the departments of the literature. In poetry, as a rule, the prepositions are rarer than in prose. In valuing this fact, however, from a stylistic point of view, we must bear in mind that in poetry the prepositions are more plastic and weigh, if not number, more than in prose. Cf. Gildersleeve, A. J. P., XXIII., 16. Vogrinz, Berl. Phil. Woch. for 1885, sp. 225-230, says: "Betrachtet man theoretisch das Werden des Präpositions-ausdruckes, so kann man gemäss den geläuterten Vorstellungen die wir heutzutage von sprachlicher Entwicklung haben, annehmen, dass, unbeschadet der vollen formalen und Bedeutungskraft des Kasus, dasselbe Verhältniss, welches durch den Kasus allein ausgedrückt wurde, in der Präposition resp. in dem adverbialen Zusatze entschiedener zum Ausdruck gebracht wurde. Bei dieser Fülle und diesem sozusagen pleonastischen Ausdruck konnte es aber nicht bleiben. Der weitere Gang war der, dass die Präposition deutlicher ins Bewusstsein der Sprechenden trat als die Endung der Kasus."

There are several reasons for this difference in frequency. First of all, the case-adverbs, which are so numerous in epic poetry, often take the place of

the prepositions. Moreover place-relations that would in prose be expressed by preposition and case, can be denoted: a) by a simple case: the locative genitive, the ablatival genitive, the locative dative and the accusative of the goal; b) by the suffixes *-θεν*, *-θι*, and *-δε*. Therefore, before taking up Apollonius' use of the prepositions with cases, it is well to compare his use of these last two constructions with the Homeric use.

## A. SIMPLE CASES TO EXPRESS LOCAL RELATIONS.

### 1) LOCAL GENITIVE.

Setting aside adverbial forms such as *αὐτοῦ*, *ἀρχοῦ*, *τηλοῦ*, *ὄψοῦ*, which though originating in this construction do not have the same stylistic effect, we find according to Linsenhart, *De Apollonii Rhodii Casuum Syntaxi Comparato Usu Homérico*, few examples in Apollonius as compared with Homer. Of the subdivisions made by Monro (Sec. 149), neither the first nor the second are represented in Apollonius. Examples after verbs of motion are.

I. 687 [*βόες*] *γειοτόμον νειοῖο διειρύσσουσιν ἄροτρον*. Cf. K 353 *ἐλκόμεναι νειοῖο βαδείης πηκτόν ἄροτρον*; also B 785, 801, Γ 14, Δ 244, E 222, 597, etc.

III. 1055 *αἱ κεν ὀρινομένους πολέας νειοῖο δοκεύσης*. Cf. P 748 *πεδίοιο διαπρύσιον τετυχηκώς*; also P 372.

Without Homeric parallels are:

I. 546 *ἀτραπὸς ὧς χλοεροῖο διειδομένη πεδίοιο*.  
Cf. Call. Del. 141 *διειδομένη ἐν ὕδατι νῆσος*.

III. 953 *στηδέων ἐάγη κέαρ* "her heart broke within her breast."

The *quasi-partitive* genitive, like *ποῦ γῆς* (Lat. *ubi terrarum*) occurs in the following passages:

II. 1139 *ὀππόδι γαίης*; similarly IV. 532 *ὀπη χθονός*. Cf. Eurip. *Her.* 19, 46.

III. 770 *ἐνθα κακῶν*. Cf. Soph. *Aj.* 659; Eurip. *Tro.* 680.

IV. 1476 *Ἡρακλῆα | ... ἀπειρεσίης τηλοῦ χθονός εἶσατο Λυγχεὺς | τὼς ἰδέειν*. Cf. Arist. *Nub.* 138 *τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν*.

Under the partitive genitive may also be put III. 876 *Ἀμνισοῖο λοεσσαμένη ποταμοῖο*, and III. 1203 *λοέσσατο . . . . ποταμοῖο | . . . . τέρεν δέμας*. Cf. E 6, Z 508, O 265; β 261, etc.

## 2) ABLATIVAL GENITIVE.

The ablatival genitive is used in prose chiefly with verbs of separation and of deprivation. In addition to these verbs, it occurs in poetry frequently with verbs of motion. This latter use had to be reinforced by prepositions in prose.—Goodell, *The Genitive in Sophocles*, A. Ph. As., XV., has collected from Sophocles 456 examples of the ablatival genitive without prepositions (17. 1 % lyric), 616 with

prepositions (14 % lyric) and 96 with adverbs (18.5 % lyric). Apollonius, through the influence of the tragic poets, has extended the use of the ablative genitive. Under the following three divisions I have mainly rearranged the results of Linsenbarth so as to bring the agreement and the difference between Apollonius and Homer into greater prominence. Besides presenting the *παλαιὰ καινῶς*, I have added some new examples.

a) WITH VERBS USED ALSO BY HOMER WITH THE  
ABLATIVE GENITIVE.

α) With simple verbs:—*δέεσθαι* I. 732; II. 976; IV. 491. Cf. B 128, Γ 294, N 310, etc.—*εἶναι* II. 523, 992; III. 358; IV. 990, 1387. Cf. Z 211; α 215, δ 206, etc. In I. 230 Apollonius uses *ἀπό*; Homer has *ἐκ* in A 63, B 197; α 33, 40.—*εἰκαθεῖν* I. 105. Cf. *εἵκειν* in Δ 509, E 348; π 42, σ 10.—*ἔχεσθαι* I. 334; II. 1204; III. 1267; IV. 1054. Cf. B 98, Γ 84, N 360, etc.—*λήγειν* III. 1300; IV. 667. Cf. A 210, 319; Hes. Th. 48.—*λείπεσθαι* I. 315. Cf. Ψ 523. 529.—*λύειν* I. 903; III. 62. Cf. ε 397, ν 321, π 364.—*παύειν* IV. 712, 773, 777. Cf. B 595; φ 228, ρ 8.—*παύεσθαι* III. 418. Cf. A 467, B 430, H 319.—*χάζεσθαι* III. 1050. Cf. Λ 504, M 172, 262, etc.—*ὠδεῖσθαι* II. 1056. Cf. M 420.

(β) With compound verbs:—ἀναδύεσθαι I. 1228. Cf. A 359; ε 337.—ἀναπνεῖν II. 609, 739. Cf. A 382, O 235, T 227.—ἀποέργειν I. 865. Cf. Ω 238.—ἀπολήγειν I. 1325. Cf. H 263, A 255, Φ 577, etc.—ἀπολύειν II. 456; III. 1343. Cf. X 50; φ 46.—ἀπομοργνύναι II. 86. Cf. E 416.—ἀποπλάζειν I. 1220; II. 776, 959. Cf. μ 285, ο 382.—ἀποτίδεσθαι I. 129. Cf. φ 119.—ἀποτμήγειν IV. 1118. Cf. K 364, X 456.—ἀφορμᾶσθαι I. 190; II. 317; IV. 1020. Cf. B 794.—διατρίβεσθαι II. 885. Cf. β 404.—ἐχγίγνεσθαι I. 56, 157, 208, 223. 952, 975; III. 364; IV. 260. Cf. E 637, T 199, 418, etc.—ἐκπτύειν IV. 478. Cf. ε 322.—ἐκσαοῦν II. 1186. Cf. δ 501.—ἐκσεύεσθαι IV. 40. Cf. H 1; ι 373, μ 366.—ἐκφαίνεσθαι I. 1310. Cf. μ 441.—ἐξάγειν IV. 749. Cf. E 35, 352, A 487.—ἐξαιρεῖσθαι II. 184; III. 279, 843, 1012. Cf. Θ 323, T 137, Ω 754.—ἐξάλλεσθαι II. 268; IV. 464. Cf. E 142, P 342, Ψ 399.—ἐξαποβαίνειν III. 199, 326. Cf. μ 306.—ἐξάπτειν III. 207. Cf. Ω 51; χ 466.—ἐξελαύνειν I. 987; IV. 1136, 1758. Cf. E 324, K 499, etc.—ἐξέρχεσθαι II. 202. Cf. K 140, X 237; υ 371, etc.—ἐξιέναι I. 446. Cf. α 374, β 139.—καταβαίνειν III. 888. Cf. E 109, Ω 329.—κατέρχεσθαι IV. 329, 1682. Cf. Υ 125.—καταχεῖν IV. 25, 34. Cf. Ψ 282.—μεδιέναι III. 274, 476. Cf. Δ 234, 240, etc.—μεταλλήγειν I. 1271. Cf. I 157, 261, 299.—ὑπολύεσθαι III. 996. Cf. A 401.

b) WITH VERBS NOT USED IN HOMER WITH THE SIMPLE  
ABLATIVAL GENITIVE.

α) With simple verbs:—ἀτίζειν I. 615.—  
ἐλαύναι III. 597. Cf. Soph. O. T. 97; Eurip.  
Med. 70.—ἐρητύειν I. 296; II. 331; III. 561.  
Cf. Eurip. Phoen. 1260.—λωφᾶν II. 650; III.  
783. Cf. Aesch. Pr. 376, 654; Soph. Aj. 61.—  
ῥύεσθαι II. 218; III. 905; IV. 1071, 1701. Cf.  
Eurip. Alc. 77.—σαοῦν III. 1126. Cf. Soph.  
Ant. 1162, Phil. 919; Eurip. Or. 779.—φέρειν  
I. 1183.

β) With compound verbs:—ἀνέχειν I. 673.  
Cf. Soph. O. T. 174.—ἀνακηκίειν III. 227; IV.  
598.—ἀναδρώσκειν III. 956.—ἀνιέναι I. 1304;  
IV. 1696. Cf. Soph. O. T. 264; Eur. Med. 456.  
—ἀναχάζεσθαι IV. 1239.—ἀπόρνυσθαι I. 800.—  
ἀφικάνειν I. 177.—διακρίνειν III. 1128.—ἐκμολεῖν  
I. 845.—ἐξανιέναι IV. 293. Cf. Eurip. Bacch.  
762, H. F. 625.

Homer, on the other hand, has the simple  
ablative genitive after ἀφύσσειν (ψ 305) and  
καταλωφᾶν (ι 460). Apollonius uses a pre-  
position with these verbs (III. 616, 1347).  
Expressions like βλάπτουσι κελεύδου (α 195)  
or ἔδησε κελεύδου (δ 380) are not found in  
Apollonius.

c) WITH VERBS NOT FOUND IN HOMER.

ἀντισπᾶν II. 600.—ἀπαμείρεσθαι III. 784.  
—ἀποκατατίδεςθαι III. 816.—ἀποκίδνασθαι IV.  
133.—ἀπολείχειν IV. 478.—ἀπονοσφίζειν IV.  
36.—διειλύεσθαι IV. 35.—ἐκβλύειν IV. 1415.—  
ἐκπρομολεῖν IV. 1537, 1585.—ἐκρύεσθαι IV. 83.  
Cf. Eurip. Bacch. 258.—ἐξανατέλλειν IV. 1421.  
—ἐξανιέναι II. 461; III. 69, 756; IV. 318, 560,  
757.—ἐξόρνυσθαι I. 306.—κατακτεατίζεισθαι  
III. 136.—καταπροχεῖν III. 1117.—μεταχάζεσ-  
θαι III. 436.—νοσφίζειν (active not Homeric)  
III. 795.—ὑποτέλλεσθαι II. 83.

SUMMARY OF THE ABLATIVAL GENITIVE.

a) WITH VERBS ALSO USED BY HOMER WITH THE ABL. GEN.

- a) Simple verbs—10; No. of ex. 24.
- β) Compound verbs—30; No. of ex. 52.

b) WITH VERBS NOT USED BY HOMER WITH THE ABL. GEN.

- a) Simple verbs—7; No. of ex. 13.
- β) Compound verbs—10; No. of ex. 12.

c) WITH VERBS NOT FOUND IN HOMER.

Only compounds, except νοσφίζειν; in all 18; No. of ex. 24.  
Total of verbs 75; of ex. 125.

3) LOCATIVE DATIVE.

The dative of place without a preposition is frequent in the epic; in lyric and tragic poetry the prepositional use begins to predominate; in prose, with the exception of a few locatives of proper names, as Ἀθήνησι



Δεκελειᾷσι, Ἐλευσίνι, Θήβησι, Μαραθῶνι, Πυθοῖ, the prepositions ἐν, ἐπί, παρά, πρὸς are used. Cf. Monro, Sec. 145; Main, Locative Expressions in the Attic Orators.

According to Linsenbarth, the locative dative is not so common in Apollonius as in Homer. However the Homeric usages are well represented.

a) WITH PROPER NAMES OF COUNTRIES, ISLANDS AND CITIES.

Ἀλόπη I. 51.—Πύλῳ I. 157.—Πυθοῖ I. 413.—Ἀργεῖ I. 1317.—Κέῳ II. 528.

b) OF THE GREAT DIVISIONS OF THE WORLD AND OTHER LOCALITIES.

αἰθέρι II. 363, III. 1001.—οὐρανῷ IV. 261 (Δ 443).—πόντῳ II. 1127 —οὔρεσι I. 26, 1150.—νήσῳ IV. 1208.—δήμῳ IV. 539.—δόμῳ III. 44, 250.—δόμοις I. 304, 447; II. 655.—μέσσω I. 531.—μυχῷ III. 659.—ἐσχατιῇ I. 213.

The following local datives, found in the Argonautica, do not occur in Homer without a preposition:

ἥερι IV. 943.—αἶη IV. 534.—ρηγμῖνι II. 534.—ἄπταῖς I. 588, IV. 245, 854.—ὔδασι II. 1218; IV. 1242.—προχοῇσι IV. 271.—μυξοδίησιν ἄλός IV. 919.—ἰλύϊ II. 821.—εἵαμενῇσιν III. 1201.—δονάχεσσιν III. 6.—βαδείῃ ὕλῃ II. 699.—βαδείαις ἀρούραις I. 686.—φυταλιῇ III. 1399.

—κλῆϊσιν III. 1268.—θαλάμῳ IV. 28.—εἰνῇ IV. 791.—κρητῆρσι I. 1185.

C) OF THE PARTS OF THE BODY OR OF THE SOUL.

νόῳ III. 902; IV. 735.—δυμῷ I. 817; II. 1222; III. 451. 786; IV. 1746.—φρεσίν I. 508.—χεροῖν III. 1236.—ὤμῳ IV. 179.—ὤμοισι III. 45.

The datives after ἀνάσσειν (I. 49, 507; IV. 305, 763), κοιρανεῖν (I. 34; II. 1000; III. 406) and μεταπρέπειν (I. 100; II. 786; III. 246, 335) may also be regarded as local. This would make in all 63 examples of the locative dative in Apollonius.

4) THE ACCUSATIVE OF THE GOAL.

The accusative to denote the “terminus ad quem” is common with ἰκνέομαι, ἰκω and ἰκάνω but comparatively rare with verbs like ἄγω, εἶμι, ἔρχομαι, ἡγέομαι and νέομαι. Cf. Monro, Sec. 140, 4. The examples in Apollonius are the following (105 in all):

a) With simple verbs of motion:—ἄγειν I. 1316. Cf. H 363, etc.—βαίνειν IV. 1212. Cf. γ 162, etc.—δύνειν I. 195, 263, 627, 635, 832, 1025; II. 298, 923; III. 1255; IV. 206, 722, 861, 1178, 1616. Cf. Γ 339, etc.—δύεσθαι III. 1190; IV. 863, 1543. Cf. Ψ 739, etc.—ἰέναι IV. 739. Cf. α 176, etc.—ἰκάνειν I. 318, 785; II. 1280; III. 387. Cf. Z 370, etc.—

ἴκειν (ἰκέσθαι) I. 608, 709, 874, 1031, 1244, 1333, 1402; II. 350, 551, 730, 1068, 1143, 1263; III. 213, 1108, 1121; IV. 33, 243, 378, 505, 659, 767, 773, 819, 966, 992, 1232, 1234, 1394, 1417, 1514, 1568, 1676. Cf. Z 225, etc.—νίσσεσθαι IV. 257. This last example is without a parallel in Homer.

b) With compound verbs of motion:—ἀφικάνειν IV. 847. Cf. ξ 159, etc.—ἀφικνεῖσθαι I. 1177; II. 768. Cf. Α 618, etc.—εἰσαφικάνειν IV. 540, 612, 731, 775, 1759. Cf. Ξ 230, etc.—εἰσαφικνεῖσθαι IV. 302, 643, 1213. Cf. X 17, etc.—εἰσέρχεσθαι III. 39. Cf. X 22.—ἐξικνεῖσθαι III. 312; IV. 1472. Cf. Θ 439, etc.—ἐπιπλάζεσθαι III. 1065. Cf. Σ 14.—ἐποίχεσθαι I. 644; II. 455; IV. 370, 1317. Cf. Α 50, etc.—μεταχιάδειν I. 1221; III. 489, 801; IV. 305, 531, 779. Cf. α 22.—μετέρχεσθαι III. 348, 438, 547; IV. 837. Cf. Z 280, etc.—προσβάλλεσθαι IV. 1044. Cf. Ε 879.—ὑποδύειν II. 433; IV. 1376. Cf. δ 435, etc.

With the following five compounds Apollonius has the accusative of the goal without a preposition, where Homer uses one:—ἀνέρχεσθαι II. 1145. Cf. κ 97.—εἰσβαίνειν II. 535; IV. 1588. Cf. Μ 59.—εἰσελᾶν II. 674, 1267, 1285; IV. 633. Cf. ν 113.—ἐξελαύνειν I. 987—ἐφιζάνειν I. 667.—Also with three verbs not found in Homer:—ὑπιέναι III. 1076. Cf. Arist.

Vesp. 465.—ὑπερέγυσθαι II. 986.—εἰσαποβαίνειν I. 846; IV. 625, 648, 1779.

**B. SUFFIXES -θεν, (-θι) AND -δε TO EXPRESS LOCAL RELATIONS.**

Excepting μεσσόθι (I. 1278, II. 172), Homeric forms like Ἰλιόθι, οὐρανόθι, ἰῶθι, δῆρηθι, etc., are not found in Apollonius. Likewise, the old case-suffix φιν, which is comparatively frequent in Homer, occurs only four times in Apollonius (always with a preposition); viz. I. 566=IV. 1661; II. 494; IV. 80, with which compare γ 353, ε 59, μ 414, ν 74, ο 283, 552, etc. Of the suffixes -θεν and -δε, only the forms from nominal stems are given.

**1) FORMS IN -θεν (51 IN ALL).**

**a) PROPER NAMES OF CITIES AND COUNTRIES.**

Ἀραιθυρέηθεν I. 115; Ἀργόθεν I. 118; Ἀρήνηθεν I. 152; Ἀρχαδίηθεν I. 161; Ἐφύρηθεν IV. 1210; Κεχροπίνηθεν I. 94, 214; Κνωσσόθεν IV. 434; Λυκίηθεν II. 676; Πιερίηθεν I. 31 (Hes. Op. 1, h. Merc. 85); Σπάρτηθεν I. 148. Cf. B 671, Z 291; E 105; β 327, δ 10, etc.

Διόθεν occurs twice in Apollonius: II. 463; IV. 270. Cf. O 489, etc.

**b) APPELLATIVES.**

1. Of place:—ἀγέληθεν I. 356, 406; ἀγορῇθεν I. 877 (B 264. μ 439); ἄγρηθεν II. 940; ἀγρόθεν I. 1172 (ν 268, ο 428); δημόθεν I. 7 (τ 197);

εὐνήθεν II. 197 (ν 124); ζεύγληθεν III. 1318; λίμνηθεν IV. 1577; οὐρανόθεν I. 547, 1280; II. 287, 518; III. 1195, 1376; IV. 639, 1285, 1695, (A 195, 208, Θ 558, etc.); πάτρηθεν II. 543 (Pind. N. VII. 103); πεδόθεν I. 1199; III. 1315 (ν 295); ποιμνηθεν II. 493; πρυμνόθεν IV. 909, 1684 (Aesch. Sept. 71, 1056); ρίζηθεν III. 1400; χερσόθεν IV. 1262; μεσσόθεν I. 1168, and ὁμόθεν I. 91, which the scholiast paraphrases by ἀπὸ τοῦ αὐτοῦ τόπου.

2. Of time:—ἡώθεν I. 594, 1053; II. 729; IV. 497, 855, 1222. Cf. α 372, γ 153, 366, δ 214, η 189, etc.

3. Of the agent:—θεόθεν II. 261; III. 1004; IV. 413. Cf. π 477; also Eurip. Med. 1270; Herod. VI. 14.

In three examples the form is strengthened by a preposition: ἀπ' Αἰγίνηθεν IV. 1775 (Ω 492); ἐκ Διόθεν II. 995; ἐκ πρύμνηθεν II. 588 (O 716; also Aesch. Sept. 191).

## 2) FORMS IN -δε (45 IN ALL).

### a) WITH PROPER NAMES.

1. Of place:—Αἰάνδε III. 306; Αἰμονίνηδε IV. 1032; Ἀρκαδίηδε II. 1054; Πυθώδε I. 209; II. 186 (λ 581).

2. Of the person:—Ἀλκινόονδε IV. 1198 (Ω 338).

b) WITH APPELLATIVES.

1. Of place:—ἀγορήνδε I. 328 (A 54, B 207); ἄλαδε IV. 135, 546, 1608 (A 308; β 389, etc.); ἡπειρόνδε II. 736, 978; IV. 1363 (κ 423, σ 84); ἡμέτερόνδε 'to our house' I. 704 (Σ 39, ο 513; ω 267); θάλαμόνδε III. 9, 249, 450, 671 (φ 8, χ 109, 161); κρήνηνδε I. 1258 (υ 159); λευκανίηνδε II. 192; μυχόνδε IV. 1543; νηόνδε III. 939; IV. 50; νῆσόνδε II. 1115; οἰκόνδε III. 1138 (α 17, 317, 360, 424, etc.); Οὔλυμπόνδε II. 605; III. 1357; IV. 779 (A 221, 394, 425, etc.); πεδίονδε III. 1344 (Λ 492, Υ 148, Φ 3); πάτρηνδε IV. 190; πέλαγόςδε IV. 1231, 1268; πόλινδε III. 1153 (E 224; α 189); πόλεμόνδ' II. 921 (B 443, 589, 872, etc.); πόντονδε II. 329, 415, 542, 686, 1104; IV. 198, 1748 (ι 495, κ 48); ποταμόνδε II. 1274 (Φ 13, 120, etc.); χέρσονδ' III. 199 (h. Ap. 28).

2. Of the person:—αὐτοκασιγνήτηνδε III. 647.

In IV. 1766, the word is reinforced by a preposition; viz. μετὰ νῆάδ'. Cf. κ 351.



## CHAPTER V.

# PREPOSITIONS IN CASE-CONSTRUCTION.

"Passing from the cases to the prepositions we enter," as Dr. Gildersleeve remarks, "upon a field which has been worked in spots until the ground is pulverized with the statistical harrow, while in parts it lies absolutely fallow." Cf. A. J. P. XXIII., p. 25.

The *Argonautica* of Apollonius is still virgin-soil\* as regards the treatment of the prepositions.

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\* At least this was the case when the present work was undertaken. While it was in progress there appeared a thesis by A. S. Haggett, "*A Comparison of Apollonius Rhodius with Homer in Prepositional Usage*" published by the John Murphy Co., Baltimore, 1902; but, owing to the fact that Haggett's thesis was mentioned neither in Bursian's *Jahresbericht*, nor in the *Bibliographical Record* of the American Philological Association, nor among the notices of Recent Publications in the *American Journal of Philology*,—the ordinary sources of bibliographical information about such a work—it escaped my notice until after my work was completed and presented to the Faculty of the University.—Owing to my fuller treatment of the other uses of the prepositions the present chapter is the only one which might have been affected by Haggett's thesis, had it come to my notice sooner. Before going to press I made a special revision of this chapter and compared my results with those of Haggett; but with the exception of a few examples, I did not see any reason for changing my treatment of the subject. Hence, where I differ from Haggett, the differences are all intentional. Haggett does not distinguish between prepositional phrases as *ἐπὶ δῆν* and *ἐπὶ χρόνον*; *ἐπὶ πολλόν* and *ἐπὶ πόντον*; *ἐς αἰεὶ* and *ἐς ἔνδιον*; *ἀπὸ τηλοῦ* and *ἀπὸ γαίης*; etc. His tables show the total of all the prepositions in Apollonius to be 2047; whereas I have 2110, which in itself makes already a serious difference of 63 examples.



Before taking up each preposition separately, three general questions of great stylistic and syntactic importance should be discussed.

#### FREQUENCY IN GENERAL.

The aggregate frequency of prepositions varies according to time, subject and writer,—being less in poetry than in prose, less in the drama than in epic or lyric poetry, less in the orators than in the philosophers. Cf. T. Mommsen, *Beitr. z. d. Lehre, v. d. Griech. Präp.*, p. 14 seq.

Haggett, in his summary of the prepositions in Homer, gives as a total of the prepositions in case-construction the figure 8198 (*Il.* 4746, *Od.* 3452). Accordingly Homer has an average of one preposition in every 3.4 lines, that for the *Iliad* (3.3) being slightly higher than that for the *Odyssey* (3.5). T. Mommsen has an average of one preposition for 3.14 lines in the *Iliad* and one for 3.95 lines in the *Odyssey*. As there is no objective rule to decide the doubtful cases of tmesis or of the adverbial use, it is impossible to say that either set of these figures is absolutely correct and the other wrong. The difference, however, is immaterial, as in such questions only the large masses count.—Apollonius has 1743 examples of prepositions in case-construction, making an average of one preposition in 3.3 lines, and so he remains faithful in this respect to the laws of his department.

In connection with the aggregate frequency, it is important to notice that the distribution of the prepositions is far from being uniform, as the following passages from Apollonius will show.

a) PREPOSITIONS RARE.		b) PREPOSITIONS NUMEROUS.	
I.	139— 150; 1 prep. 709— 720; 0 " 1215—1230; 0 "	I.	536— 539; 5 prep. 617— 626; 8 " 740— 746; 6 "
II.	539— 548; 0 " 1195—1206; 1 "	II.	102— 113; 8 " 1166—1175; 8 "
III.	74— 89; 1 " 144— 153; 0 " 651— 666; 1 " 765— 776; 0 "	III.	210— 218; 6 " 675— 685; 7 " 739— 745; 7 " 1277—1284; 5 "
IV.	662— 669; 0 " 823— 839; 1 " 1235—1250; 1 "	IV.	625— 634; 9 " 964— 977; 9 " 1765—1775; 8 "
Total:—Lines—157; prep. 6.		Lines—113; prep.—86.	

#### FREQUENCY WITH EACH CASE.

As T. Mommsen has shown, the numerical relation of prepositions with cases is a criterion of style, period and department. In the older and poetic language the *dative* preponderates; in the later language (especially in prose) the *accusative* is most frequent; while the *genitive* ranks first in the rhetorico-philosophic elements in prose and poetry. The relation in the dramatists, as given by Mommsen, is the following :

	GENITIVE	DATIVE	ACCUSATIVE
Aeschylus	5	5	4
Sophocles	3	2	2
Euripides	4	4	5
Aristophanes	3	2	3

Prose from the earliest period showed a tendency for an increase in the accusative. The result of this tendency may be seen in Polybius for whom Krebs pp. 6-9 gives an average of 2.2 gen.; 1 dat.; 4.5 acc.

For Homer Haggett gives the following statistics :

Iliad	{	Tot. No. of occ. with the gen.:	1160=24.46 per cent.
		" " " " " " dat.:	1979=41.70 " "
		" " " " " " acc.:	1607=33.84 " "
Odyssey	{	Tot. No. of occ. with the gen.:	663=19.21 per cent.
		" " " " " " dat.:	1470=42.58 " "
		" " " " " " acc.:	1319=38.21 " "

It is easily seen from this that in the Odyssey the genitive decreases in proportion as the accusative increases, foreshadowing the later prose usage.— Apollonius followed the more poetic usage of the Iliad, with a slight reactionary decrease of the accusative.

Argo- nautica	{	Tot. No. of occ. with the gen.:	456=26.16 per cent.
		" " " " " " dat.:	740=42.45 " "
		" " " " " " acc.:	547=31.39 " "

As Haggett says, "we naturally expect the preponderance of the dative in epic poetry because of the great number of concrete locative situations afforded by the subject matter. Hence ἐν and ἐπί are the favorite prepositions."

TABLES SHOWING THE FREQUENCY OF THE PREPOSITIONS WITH CASES.

a) PREPOSITIONS WITH ONE CASE:

		Genitive.							
		ἀντί	ἀπό	ἐκ	πρό	πρόπαρ	προπρό	ὑποπρό	ὑπέρ
		3 10	69 372	163 690	2 34	2 0	1 0	1 0	13 15

PREPOSITIONS WITH ONE CASE: (Continued)

		Dative		Accusative	
		ἐν	σύν	εἰς	περί τ' ἀμφί τε
		298 1893	65 188	165 823	1 1

b) PREPOSITIONS WITH TWO CASES: GENITIVE AND ACCUSATIVE:

	διὰ		διέκ		κατὰ		παρέκ		ὑπέρ	
	gen.	acc.	gen.	acc.	gen.	acc.	gen.	acc.	gen.	acc.
Apol.	36	29	11	10	24	64	5	6	29	15
Hom.	97	77	12	0	68	586	2	8	49	31

c) PREPOSITIONS WITH THREE CASES:

	ἀμφί			ἀνά			ἐπί		
	gen.	dat.	acc.	gen.	dat.	acc.	gen.	dat.	acc.
Apol.	11	32	26	0	0	55	47	180	65
Hom.	2	88	135	0	9	143	164	544	413

PREPOSITIONS WITH THREE CASES: (continued)

	μετά			παρά			πρὸς		
	gen.	dat.	acc.	gen.	dat.	acc.	gen.	dat.	acc.
Apol.	0	36	47	4	18	18	19	31	10
Hom.	5	215	164	67	219	133	79	85	72

PREPOSITIONS WITH THREE CASES: (CONTINUED)

	πρός			ὑπό		
	gen.	dat.	acc.	gen.	dat.	acc.
Apol.	3	0	10	13	81	25
Hom.	27	21	279	126	187	62

Apart from quantitative differences, which will be discussed later, it is to be noticed that the Homeric use of ἀνά with the dative is not found in Apollonius. Also μετά with the genitive and πρὸς with the dative are avoided by Apollonius because of the frequent employment of these constructions in prose. Cf. Lutz, p. 62, 99; Krebs, p. 6.

TABLE SHOWING THE AGGREGATE FREQUENCY AND THE RELATIVE PERCENTAGE OF THE PREPOSITIONS IN CASE-CONSTRUCTION IN APOLLONIUS AND IN HOMER.

Prepos.	I.	II.	III	IV	Tot.inAp.	Total in Homer.
ἐν	63	68	72	95	298=.170	1893 (Il. 989, Od. 904)=.231
ἐπὶ	72	66	60	94	292=.167	1121 (Il. 642, Od. 479)=.136
εἰς	37	32	43	53	165=.094	823 (Il. 374, Od. 449)=.100
ἐκ	34	42	41	46	163=.093	690 (Il. 406, Od. 284)=.084
ὕπό	26	30	31	32	119=.068	375 (Il. 266, Od. 109)=.045
κατά	20	11	26	31	88=.050	654 (Il. 383, Od. 271)=.079
μετά	16	18	23	26	83=.047	384 (Il. 233, Od. 151)=.046
ἀπό	19	9	17	24	69=.039	372 (Il. 273, Od. 99)=.045
ἀμφί	17	15	15	22	69=.039	225 (Il. 158, Od. 67)=.027
σύν	17	12	18	18	65=.037	188 (Il. 113, Od. 75)=.022
διά	12	14	13	26	65=.037	174 (Il. 118, Od. 56)=.021
περί	10	12	18	20	60=.034	236 (Il. 157, Od. 79)=.028
ἀνά	14	13	8	20	55=.031	152 (Il. 90, Od. 62)=.018
ὕπέρ	8	13	7	16	44=.025	80 (Il. 53, Od. 27)=.009
παρά	9	14	7	10	40=.022	419 (Il. 264, Od. 155)=.051
πρός	2	4	3	4	13=.007	327 (Il. 168, Od. 159)=.039
ἀντί	0	2	0	1	3=.002	10 (Il. 7, Od. 3)=.0012
πρό	1	1	0	0	2=.001	34 (Il. 28, Od. 6)=.0041
διέκ	3	8	4	6	21=.012	12 (Il. 1, Od. 11)=.0014
ὕπέκ	4	1	4	4	13=.007	15 (Il. 13, Od. 2)=.0018
παρέκ	3	5	1	2	11=.006	10 (Il. 6, Od. 4)=.0012
πρόπαρ	1	0	0	1	2=.001	0) Homer has ἀποπρό once,
προπρό	0	0	1	0	1=.0006	0) and διαπρό three times
ὕποπρό	0	0	0	1	1=.0006	0) which are not found in Ap.
(περί τ'	0	0	1	0	1=.0006	1 (P 760).
ἀμφί τε						
Total	388	390	413	552	1743	8198 (Il. 4746, Od. 3452).

The tendency in quantitative differences between Apollonius and Homer is evident. The prepositions which in Apollonius show an increase are chiefly poetic. They are: ἀμφί, διά, σύν, ὑπέρ, ὑπό, and the double prepositions διέκ, παρέκ and ὑπέκ. Those that go down are prosaic; viz.: κατά, παρά and notably πρό and πρόσ.

The quantitative differences between Apollonius and Homer in the use of the individual prepositions in case-construction are still further shown in the following table, giving for each preposition the proximate number of lines in which, at an average, it occurs once.

NUMBER OF LINES IN WHICH PREPOSITION OCCURS ONCE.

PREPOSITION.	IN APOLLONIUS.	IN HOMER.
ἐν	19.5	14.7
ἐπὶ	20.	24.8
εἰς	35.3	33.7
ἐκ	35.7	40.3
ὑπὸ	49.	74.
κατά	66.3	42.5
μετά	70.3	72.4
ἀπὸ	84.5	74.7
ἀμφί	84.5	123.5
σύν	89.7	147.8
διά	89.7	159.8
περί	97.2	117.8
ἀνά	106.	182.9
ὑπέρ	132.6	347.5
παρά	146.	66.3
πρός	448.	85.
ἀντί	1945.	2780.
πρό	2917.	818.
διάκ	278.	2317.
ὑπέκ	448.	1853.
παρέκ	530.	2780.
πρόπαρ	2917.	0
προπρό	5835.	0
ὑπο πρό	5835.	0
περί τ' ἀμφί τε	5835.	27803.
ἀποπρό	0	27803.
διαπρό	0	9268.

# POSITION.

In the Indo-European parent-language the prepositions seem to have been pre-positive as well as post-positive. In the Vedas both positions are found. In classical Sanskrit the *post*-position almost entirely superseded the *pre*-position,—*á* and *purá* being the only prepositions that stand before the case. In the old Persian, on the contrary, the *pre*-position prevails. Cf. Delbrück, *Vergl. Syn.*, III., 43-44.

In Greek poetry the post-position is still frequent. In Homer it is idiomatic and serves often as a metrical convenience. In the tragic and lyric writers it is an artificial imitation of the older poetry and is used chiefly for poetic effect.—In Attic prose only *περί* is used thus, being either a phraseological survival, or being influenced by *ἐνεκα*, whose meaning it shares. Cf. Brugmann, *Griech. Gram.*<sup>3</sup>, 433.

According to Haggett, Homer has 645 examples of the post-position (II. 386, Od. 259), which amounts to 7.85% of the whole number of prepositions. Of these examples 255 are cases of pure anastrophe, while in 390 instances the preposition is put between the noun and a qualifying adjective or dependent genitive. Apollonius has 192 cases of post-position, i. e. 8.94% of his whole number of prepositions in case-construction. In 111 examples the preposition stands immediately after the noun; in 29 a particle is inserted and in 5 (I. 9; II. 820; III. 738; IV. 492; 1355) more important words intervene. Apollonius has 47 examples of interposition between noun and adjective. The examples in which the preposition is placed between the adjective and

the noun, of which Apollonius has 215, and for which interposition Homer also shows a marked fondness, do not belong here.

The ratio of post-position in Homer after the different cases is: gen. 22.2%, dat. 45.4%, acc. 32.3%. Apollonius has 57 examples with the genitive, 108 with the dative, and only 27 with the accusative, giving the following ratio: gen 29.3%, dat. 56.5%, acc. 14.1%.

TABLE SHOWING THE FREQUENCY OF EACH PREPOSITION IN POST-POSITION AND THE PERCENTAGE OF ITS TOTAL, IN APOLLONIUS AND IN HOMER.

APOLLONIUS.	HOMER.
ἐν.....68=22.9 per cent	138 (Il. 71, Od. 67)=7.3 per cent
ἐπὶ....33=11.3 " "	142 (Il. 108, Od. 34)=12.6 " "
ὕπὸ...13=10.9 " "	63 (Il. 45, Od. 18)=16.8 " "
ὕπέρ...13=29.5 " "	10 (Il. 6, Od. 4)=12.5 " "
ἀπὸ...12=17.9 " "	44 (Il. 28, Od. 16)=11.8 " "
περί.. 12=20. " "	20 (Il. 11, Od. 9)=8.5 " "
ἐκ.....10= 6.2 " "	38 (Il. 20, Od. 18)=5.5 " "
ἀμφί. 8=12.1 " "	16 (Il. 9, Od. 7)=8.1 " "
εἰς..... 7= 4.3 " "	48 (Il. 20, Od. 28)=5.8 " "
μετά.. 6= 7.2 " "	19 (Il. 11, Od. 8)=4.9 " "
ἀνά... 2= 3.6 " "	14 (Il. 8, Od. 6)=9.2 " "
διά.... 2= 3.1 " "	15 (Il. 10, Od. 5)=8.6 " "
κατά.. 2= 5.2 " "	21 (Il. 13, Od. 8)=4.9 " "
κατὰ.. 1= 1.1 " "	34 (Il. 10, Od. 24)=5.2 " "
κατέκ 1= .9 " "	0 (cf. ὑπέκ X 146)=6.6 " "
σύν... 1= 1.5 " "	8 (Il. 2 Od. 6)=4.2 " "
ἀντί... 0	5 (Il.)=50. " "
πρό.... 0	4 (Il.)=1.2 " "
διαπρό 0	2 (Il.)=66.6 " "
πρός... 0	3 (Il. 2, Od. 1)=.91 " "
Total, 191	645 (Il. 386, Od. 259)

This table shows that while ἀμφί, ἀπὸ, ἐν, περί and ὑπέρ gain in Apollonius, ὑπὸ, ἀνά, διά, κατὰ and σύν lose.

By far the most frequent place of the preposition is *before* the case. Of the whole number of prepositions



(1743), Apollonius has 1551 before the case; 1125 are examples without any insertion whatever between the preposition and the noun; in 87 instances the preposition is separated from its case by particles (μέν, δέ, τέ, γάρ) or by enclitics (μοί, μέ, etc.); in 215 passages the preposition is placed after a qualifying adjective but before the noun. Homer has 600 examples of this inter-position. Apollonius separated the preposition from its case by an attributive genitive or by some other important word (usually a verb) in 102 instances. Here, however, the separation of the preposition from its noun is not so noticeable because generally an adjective, in the same case as the noun precedes the preposition; cf. I. 549; II. 90, 406, 550, 824, 1038; III. 683, 880, 918, 1353, etc. Only rarely is the order of words: preposition, independent words of importance, case; cf. I. 830, 1315; II. 1115; IV. 1642, 1734. For the rhetorical inter-position of the object in oaths or entreaties (like Latin *per te deos oro*) compare III. 984 πρὸς σ' αὐτῆς Ἑκάτης μειλίσσομαι ἡδὲ τοκῆων | καὶ Διός; IV. 385 ἐκ δέ σε πάτρης | αὐτίχ' ἐμαί σ' ἐλάσειαν Ἑρινύες.

When several nouns in the same construction are governed by a preposition, that preposition may be used only with one, as: I. 222, 308, 329, 701, 1056, 1178; II. 188, 402, 637, 666, 1021, 1086; III. 41, 198, 560, 578, 701, 744, 757, 881, 984, 1147, 1381, 1393; IV. 44, 172, 272, 550, 631, 730, 787, 793, 974, 1192; or it may be repeated with each, as: I. 536-537, 818-809; II. 333-334, 365-366, 826-827, 998; IV. 331-332, 364-365, 681. Similar examples in Homer are of frequent occurrence.

## I. PREPOSITIONS WITH ONE CASE

### A. WITH THE GENITIVE.

#### — ἀντί —

The preposition ἀντί (Sanskrit *ānti*, Latin *ante*) is an old locative case, “in the presence of”, “opposite”. These primary meanings are found in the Inscriptions, e. g. ἀντὶ ματύρων “in the presence of the witnesses” (Law of Gortyn). Cf. Delbrueck, *Vergl. Syn.*, Vol. I. Sec. 290. In the literature this construction disappears, except for the example cited by Joost, *Xen. Ana.* IV. 7, 6 ἀνδ' ὧν ἐστηκότες.— In epic poetry the adverbs ἀντίον, ἐναντίον, ἅντα, ἐσάντα; ἀντιβίην, and in prose ἐναντίον have replaced ἀντί in its local sense, while ἀντί itself assumes the metaphoric meanings “instead of”, “in place of”, “in return for”, “in exchange for”, etc.

The examples in Apollonius mean “instead of” and fall within the line of Homeric usage: II. 448 ἀντὶ δὲ τοῦ θάνατόν μοι ἄφαρ θεὸς ἐγγυαλίξαι; II. 851 οἱ δ' ἀντὶ θεουδέος Αἰολίδαο | Ἴδμονος εἰσέτι νῦν Ἀγαμήστορα κυδαίνουσιν; IV. 30 ἀντ' ἐμέθεν ταναὸν πλόκον εἶμι χιποῦσα. Cf. v 307, etc.

In the Homeric poems ἀπό (Sanskrit *āpa*, Latin *ab*) is chiefly used with the ablatival genitive to denote “away from”, “at a distance.” It never is equivalent to ὑπό with passive verbs (cf. Kuehner-Gerth, Sec. 430), nor does it express time with the exception of Θ 54 ἀπὸ δ’ αἰτοῦ [δείπνου] δωρήσσοντο; cf. La Roche *ibid.*—The range of metaphoric uses also is not so large as in the post-Homeric literature.

In Apollonius the temporal use and the use with passive verbs are wanting; while the examples used in a metaphoric sense remain within the lines of Homeric usage.

#### 1. IN A LOCAL SENSE.

##### a) *With verbs of motion.*

(α) From a place:—’Αγείρω: III. 356 ἀφ’ Ἑλλάδος ὄλλοι ἀγερθεν. Cf. P 222.

’Αἰσσω: I. 989 ἀπ’ οὐρεος αἰξαιτες; II. 1261 ἀπ’ οὐρεος αἰσσοντα. Cf. N 65; x 99.

’Αναχάζομαι: III. 1037 ἀψ ἀπὸ πυρκαϊῆς ἀναχάζεο, Cf. II 819, Ψ 158.

’Ανέρχομαι: IV. 1775 ἀπ’ Αἰγίνηθεν ἀνερχομένοισιν. Cf. Ω 492, ι 38.

Βαίνω: IV. 114 ἀπὸ νηὸς ἐβησαν; IV. 885 βαῖνον...ἀπὸ χθονός. Cf. K 336, P 112, Φ 529.

Βάλλω: IV. 901 ἀπὸ νηὸς . . . πείσματ' . . .  
βαλέσθαι. Cf. Π 793, X. 468.

Εἶμι: III. 534 ἀπὸ μεγάροιο . . . ἰόντες; IV.  
1581 ἀγκῶνος . . . ἀπὸ προύχοντος ἰοῦσιν. Cf.  
ι 38, τ 175 etc.

Θρώσκω: IV. 768 Ἴρις ἀπ' Οὐλύμποιο Δοροῦσα.  
Cf. A 532; ψ 32.

Ἴημι: III. 587 ἀπ' οὐραίου ἄγγελον ἤκεν;  
IV. 80 πόδας ἤκεν ἀπ' ἱκριόφιν. Cf. M 205; S 189.

Ἰκνέομαι: II. 1143 ἀφ' Ἑλλάδος . . . ἰκέσθαι.  
Cf. Γ 233 Δ 306.

Κίω: I. 77 ἀπ' Εὐβοίης Κάνθος κίε. IV. 752  
ἀπὸ μεγάροιο κίοντας. Cf. P 113; π 156.

Ὅρνυμαι III. 48 ἀπὸ Δρόνου ὄρτο; III. 439  
ἀπὸ Δρόνου ὄρνυτ' Ἰήσων. Cf. E. 13, A 645,  
Π 635, Ω 515.

Ὅρούω: IV. 1243 ἀπὸ νηὸς ὄρουσαν. Cf.  
N 505, Π 615.

Ῥέω: III. 760 δάκρυ δ' ἀπ' ὀφθαλμῶν . . .  
ῥέεν; III. 1352 ἀφρὸς ἀπὸ στόματος χαμάδις ῥέε;  
IV. 1529 ἀπὸ χροὸς ἔρρεε λάχνη. Cf. A 249,  
Ξ 170, Ψ 385.

Τίδημι: IV. 1390 ἀπὸ στιβαρῶν θέσαν ὤμων.  
Cf. ξ 276, φ 118, etc.

Φέρω: I. 535 γαίης ἀπο πατρίδος ὅμματ'  
ἐνεικεν. Cf. B 838, M. 96; κ 48.

Φορέομαι: I. 1278 τῆλε δ' ἀπ' ἀκτῆς . . .  
φορέοντο. Cf. P 301, Σ 256.

Χέω: I. 1067 ἀπὸ βλεφάρων δσα δάκρυα χεῖαν. Cf. Ψ 385, δ 114.

Homer has no close parallels for I. 125 ἀπ' Ἀρκαδίας . . . ἀμείψας τὴν ὁδόν; I. 1107 ἀπὸ σταδμῶν ἐλάσαντες. Homer has ἐκ in Π 87, 293.—II. 1216 ἀπὸ κρατὸς στάζει φόνον; III. 375 ὁμαρτήσαντες ἀφ' Ἑλλάδος; IV. 1647 ἀπὸ χέρσου | νῆα . . . ἀνακρούεσκον. This last verb is post-Homeric.

(β) From persons:—I. 821 ἀψ ἀνερχομένους Θρηκῶν ἀπο. Cf. Λ 556. III. 965 πᾶσαι ἀπὸ σφείων ἐλίαςθεν.

b) *With verbs of separation.*

Ἀεῖρω: III. 1366 γαίης ἀπο; similarly III. 1395. Cf. Υ 325; Σ 375.

Αἰνυμαι: IV. 162 ἀπὸ δρυὸς αἰνυτο κῶας. Cf. Λ 580, Ν 550, Φ 490, etc.

Ἀρπάζω: II. 188 στόματος χειρῶν τ' ἀπο . . . ἥρπαζον. Cf. Ν. 527.

Εἵρω: IV. 1206 λιμένων γαίης τ' ἀπο τηλόδι νῆας ἐέργειν.

Λύω: II. 538 γαίης τ' ἀπο διπλόα πείσματ' ἔλυσαν; II. 1042 ἀπὸ σφετέρου κολεοῖο λυσάμενος τελαμῶνα. Cf. Ξ 214, Ρ 318; ν 77.

Ῥήγνυμι: IV. 1636 ἀπὸ στιβαροῦ σκοπέλοιο | ῥηγνύμενος πέτρας. Cf. Π 587.

Σείω: IV. 1365 σεισάμενος γυίων ἀπο . . . ἄλμην. Cf. Ν 135; h. Merc. 20.

᾽Ωδέω: IV. 104 ἀπὸ χθονὸς ἔωσαν νῆα. Cf. E 19, 835, A 143, 320, T 489.

Under this category belong two examples in which the genitive denotes a part from the whole I. 691 κτερέων ἄπο μοῖραν ἔλουσιν; II. 454 φορέοντες ἑῆς ἀπὸ μοῖραν ἔδωδῆς. Cf. Σ 327; ε 40, ν 138.

The separation is figurative in I. 815 ἀπὸ μητρὸς | λῶβην . . . παῖδες ἄμυνον. Cf. N 440; β 59, ρ 538.—III. 1014 ἀπὸ στηδέων ἀρύσασα ψυχὴν. Cf. Hes. Op. 550 ἀρυσσάμενος ποταμῶν ἄπο. A similar example in Homer is A 598. Other examples in Apollonius are: IV. 109, 926, 1303. With IV. 926 compare χ 316.

c) *To denote the direction from which light and sound proceed.*

I. 437 λαμπόμενον θυέων ἄπο; I. 1231 ἀπ' αἰδέρος αὐγάζουσα; III. 1016 ἀπὸ ξανθοῖο καρήατος . . . στράπτειν Ἔρως φλόγα (figur.); IV. 1144 ἀπὸ χρυσέων θυσάνων ἀμαρύσσετο φέγγος. Cf. M 70, N 243, Σ 214; τ 63, ψ 43; also h. Merc. 278, etc. Similarly is IV. 724 ἀπ' οὐδοῦς ὅσσε βαλοῦσαν, i. e. looking from the threshold.

d) *To denote the extent from a position.*

I. 945 ἡερέθονται . . . ἀπὸ στιβαρῶν ὤμων; cf. B 448.—IV. 1400 ἀπὸ κρατὸς δὲ κελαϊνὴν ἄχρις ἐπ' ἀκνηστὶν κεῖτ' ἄπνοος. Cf. Θ 16, 213; ζ 294.

c) *To denote position away from, apart from.*

I. 60 οἷος ἀπ' ἄλλων . . . ἀριστήων. In this example, as also in III. 907=912 ἐτάρων ἀπομοῦνον, the prepositional phrase is redundant. For examples without the preposition compare I. 1240; IV. 910. Cf. Vogrinz, Gram. d. hom. Dial., p. 210. A better example of position is I. 937 τυτθὸν ἀπὸ Φρυγίης πολυλητοῦ ἡπείροιο | εἰς ἄλλα κεκλιμένη [νῆσος]. Cf. h. Ap. 24. Here belong II. 253 ἀπὸ θυμοῦ and II. 865 ἀπ' ἐλπίδος where in place of a local position we have a mental attitude. Cf. A 562; similarly K 324; λ 344. Soph. El. 1127.

## 2. IN A METAPHORIC SENSE.

a) *To denote the origin or descent.*

I. 231=II. 359 ἀφ' αἵματος εὐχετόωντο ἔμμεναι; III. 920 ἀφ' αἵματος ἐβλάστησαν. Cf. ζ 18, τ 163 (Ameis); h. Cer. 213.

b) *To denote the source.*

Here belongs one example of the person after whom something is named: I. 625. Σικίνου ἀπο; cf. h. Ap. 396; Herod. VII. 74. Also one example after a verb of hearing a thing *from some one*: I. 766 ἐλπόμενος . . . τιν' ἀπὸ σφείων ἐσακοῦσαι βάζειν; cf. ζ 12, μ 187. Another example of the source is IV. 1186 θυέων δ' ἀπο τηλόδι κήκιε λιγνύς.

Closely allied in meaning with ἀπό is ἐκ. Of the two prepositions ἐκ has the larger variety of usages, most of which coincide in poetry and in prose. Chiefly poetic and Ionic is ἐκ as a substitute for ὑπό to denote the agent. For examples of this use in Herodotus, compare Lundberg, p. 13.—Poetic is also the use of ἐκ as equivalent to παρά with the person in the singular. As ἐκ and ἀπό are often used synonymously, we find occasionally ἐκ in Apollonius, where Homer has ἀπό and vice-versa. On the whole, the correspondence in the two authors is remarkably close. The form ἐκ is used before a consonant and ἐξ before a vowel. The different uses may be classified as follows:

# 1. LOCAL.

## a) *Of motion from a place.*

(α) From countries, cities and other geographical divisions, such as mountains, seas, rivers, etc.:—II. 611 ἐξ Αἴδαο σώεσθαι. II. 1096 ἐξ Αἰῆς ἐνέοντο; similarly II. 424; III. 1060.—II. 1167 Ἑλλάδος ἐξ αὐτῆς νέοιμ'. I. 69 ἐξ Ὀπότεντος ὤρσεν. Cf. A 269, B 557, 863, E 645, Z 529, H. 363, 467, I 253, 439, Λ 625, N 793, P 350; β 326, δ 633, ο 42, etc.—I. 207 ἐκ δ'



ἄρα Φωκῶν κίεν Ἴφιτος. Cf. B 852, K 356, 537; ε 282.—II. 390 ἐξ ἁλὸς εἶσιν; similarly IV. 779, 992, 1363.—IV. 885 ἐκ δὲ βυδοῖο εἴναίᾳς εἶλκον. IV. 628 γαίης ἐκ μυχάτης...ἀπορνύμενος. I. 385 στυφέλιξαν...νειόθεν ἐξ ἔδρης. II. 1086 ἐφένκε χάλαζαν ἐκ νεφέων; similarly III. 1266.—I. 553 ἐξ ὑπάτου ὄρεος κίεν; similarly I. 1100; II. 978.—IV. 380 ἐκ δέ σε πάτρης . . . ἐλάσειαν Ἑρινύες. III. 213 ἐκ πεδίοιο...ἴκοντο; similarly III. 473, 1364.—I. 1281 ἥως|ἐκ περάτης ἀνιοῦσα; II. 165 ἥελιος . . . | ἐκ περάτων ἀνιών. I. 894 λαὸν ἀγείραις | ἄλλων ἐκ πολίων; III. 1236 ἐκ δὲ πόλῃος ἤλασεν. IV. 1267 ἐκ πόντοιο...ἐκόμισσεν. I. 1160 [αὔραι] αἰ νέον ἐκ ποταμῶν ὑπὸ δειέλων ἡρέδονται. III. 569 ἐπὶ χθονὸς ἐκ ποταμοῖο...πείσματ' ἀνάψομεν. IV. 198 πόντονδ' ἴμεν ἐκ ποταμοῖο. II. 914 πολυδαρσέος ἐκ πελέμοιο|ἄψ ἀνιών. I. 986 ἐκ δ' ἄρα τοίγε|νῆα Χυτοῦ λιμένος προτέρου ἐξήλασαν ὄρμον. For Homer compare Γ 49, Θ 505, Ι 330, 544, Ν 17, ΙΙ 392, 408, Ρ 743, Σ 207, Φ 35, 274, Ω 663; ε 422, 446, 469, η 25, ι 41, κ 72, ο 175, π 18, etc. For the repetition of the preposition after the compound verb in I. 986 compare B 690, Ζ 42, Η 337, 436, Ψ 394; δ 37, Θ 106, χ 376, etc.—Examples of smaller localities are I. 1148 [ὔδωρ] ἀνέβραχε διψάδος . . . ἐκ κορυφῆς. IV. 1135 φέρεν ἐκ πυρός. I. 1109 λυσάμενοι Ἰερῆς

ἐκ πείσματα πέτρης. II. 166 λυσάμενοι νεάτης  
ἐκ πείσματα δάφνης. II. 827 ἐκ δονάκων ἀνεπ-  
άλμενος. IV. 924 ἀπέπτυνεν αἰδομένη φλόξ |  
ἄκρων ἐκ σκοπέλων. II. 356 ἐκ μεγάλης προχοᾶς  
ἴησι φάραγος. IV. 632 ἐκ δ' ἄρα τοιοῦ | λίμνας  
εἰσέλασαν. Quasi-local are II. 303 τά τ' [μῆλα]  
ἐξ Ἀμύκοιο λεηλασίας ἐκόμισσαν, and II. 224 ἐκ  
ποθεν ἀφράστοιο καταῖσσουνσαι ὀλέθρου. Cf. N  
28, Υ 137, Φ 243; ζ 128, ρ 210, τ 445, υ 21, etc.

(β) From buildings, parts of buildings,  
ships and the like:—I. 306 δόμων ἐξ ὧρτο νέεσθαι;  
similarly I. 1212; II. 816; IV. 708.—III. 249  
ἐκ θαλάμου θάλαμόνδε . . . μετιοῦσαν; similarly  
III. 671, 739.—II. 468 τοῦ δ' ἐκ μεγάροιο κιόντος;  
similarly III. 285, 442; IV. 743, 876, 1119,  
1220.—I. 804 ἐκ δὲ μελάρων | . . . ἀπεσσεύοντο  
γυναῖκας. I. 640 ἐκ νηὸς ἀριστῆες προέηκαν |  
Αἰδαλίδην; similarly III. 316, 1199; IV. 659.—  
I. 307 ἐκ νηοῦ . . . εἰσιν. IV. 673 ἥντε μῆλα | ἐκ  
σταδμῶν . . . εἰσιν. I. 976 τὴν μὲν νέον ἐξ ἔτι  
πατρός | . . . ἀνήγαγεν “whom he led even  
recently from her father's.” For Homer com-  
pare Γ 142, Ζ 377, Θ 507, Λ 227, Χ 472; α 441,  
β 5, γ 441, δ 300, 310, η 339, θ 257, ι 548, κ 51,  
ν 116, ο 19, ρ 455, σ 198, τ 60, etc.

(γ) From parts of the body:—IV. 1308  
ὄτ' ἐκ πατρός κεφαλῆς θόρε [Ἀθήνη]. II. 666  
ιδρῶς | εἴβεται ἐκ λαγόνων τε καὶ αὐχένος. IV.

704 μαζοὶ | πλήμυρον λοχίης ἐκ νηδύος. II. 50  
στηδέων ἐξ αἶμα κεδάσσαι; similarly II. 207; III.  
289; IV. 901.—III. 1303 φλόγα φυσιόωντες | ἐκ  
στομάτων. Homeric examples are: Γ 221, Δ  
109, 140, Ε 110, 582, 657, Κ 10, 15, Λ 398, Ν  
529, etc.; also h. Ap. 131.

(δ) In such phrases as “rising from the  
couch”, “drawing the sword from the scabbard”,  
“drinking out of a cup”. I. 1105 ὄρνυτο δ’  
ἐξ εὐνῆς; similarly II. 431, 1239; IV. 871, 1110.  
III. 1380 ἐκ κολεοῖο φέρει ξίφος; similarly IV.  
207, 1054.—III. 1035 λείβων ἐκ δέπας. Cf. Α  
534, Ξ 336, Υ 62, Χ 190; β 2, δ 730, ε 1, χ 23,  
ψ 349, etc.;—Α 194, Μ 190;—I 469.

(ε) Here belong two examples of ἐκ with  
the person in the singular. This use corre-  
sponds to εἰς with the person in the singular.  
A typical example is II. 277 ὅτ’ ἐς Φινῆα καὶ  
ἐκ Φινῆος ἴοιεν. In III. 721 ἐκ κείνοιο [Ἰήσονος]  
δ’ ἰκάνει | Ἄργος, the preposition might also  
denote the agent. A Homeric example seems  
to be Φ 217.

*b) Of implied motion.*

II. 700 ἐκ δέ νυ πάντων | ...μηρία... | καίον.  
II. 1171 ἐκ νηὸς δῶκέ σφισιν εἴματα δύναι.  
With a verbal noun IV. 255 πλόον... | ἐξ Αἴης  
ἔσσεσθαι. Of the direction from which a  
sound comes: III. 1212 αἰούσα | κευθμῶν ἐξ

ὑπάτων. Also of a native place: III. 704 εἶην ἐξ Ἀίδεω . . . Ἑρινύς. IV. 1149 αἱ δ' ἔσαν ἐκ πεδίων ἄλσηϊδες. For examples from Homer compare: B 625, Φ 154; α 417, ο 267, π 247, ρ 455, etc.

c) *Of the position from which the operation takes place.*

I. 801 πέρδεσκον ἐπαύλους | ἐκ νηῶν. Cf. Σ 210 and La Roche ibid. I. 1115 ἐκ δ' ἑτέρης . . . [φαίνεται], i. e. "on the other side appeared." I. 1361 ἀκτὴν ἐκ κόλποιο . . . ἐσιδέσθαι. Cf. Δ 275; δ 524.—II. 402 Ἀμαραντῶν | τηλόθεν ἐξ ὀρέων πεδίοιο τε Κιρκαίοιο | Φᾶσις . . . εἰς ἄλλα βάλλει. Cf. ε 283.—II. 1107 οὐ δέ πη ἄστρα . . . φαίνετ' ἰδέσθαι | ἐκ νεφέων. Cf. E 864, Λ 62.

d) *Of the direction with verbs of looking.*

III. 745 ἔδρακον ἐκ νηῶν. IV. 568 ἐκ πόντοιο . . . | δερκόμενοι Κέρκυραν. IV. 898 εὐόρμου δεδοκήμεναι ἐκ περιωπῆς. Cf. Λ 337, Ξ 154; also T 375, Ω 715, etc.

e) *Of the extent or measurement from a point.*

I. 222 κράτος ἐξ ὑτάτοιο καὶ αὐχένος . . . | δονέοντο . . . ἔθειραι. I. 743 ἐκ . . . ὤμου | . . . ξυνοχὴν κεχάλαστο. I. 1310—1313 τοῖσιν δὲ Γλαῦκος . . . ἄλὸς ἐξεφαάνθη | . . . | ὕψι δὲ λαχνῆέν τε κάρη καὶ στήδε' αἰείρας | νειόθεν ἐκ λαγόνων. II. 736 ἐκ δ' αὐτῆς [ἄκρης] . . . κατακέκλιται ἡπειρόνδε. III. 1271 ὅσσον τ' ἐκ βαλβίδος . . . νύσσα | γίγνεται; cf. Θ 16 ὅσον οὐρανός ἐστ' ἀπὸ γαίης. IV. 180

[χρύσειον ἄωτον] λαιῶ ἐπιειμένος ὤμῳ | αὐχένος  
ἐξ ὑπάτοιο ποδηνεκές. IV. 1346 ἐζωσμέναι ἐξ  
ὑπάτοιο | αὐχένος. IV. 1608 δέμας δέ οἱ ἐξ  
ὑπάτοιο | κράατος . . . ἔστ' ἐπὶ νηδὺν | . . . μαχάρεσσι  
... ἔϊκτο. Cf. Ξ 177, Π 640, Σ 353, X 397, etc.

## 2. TEMPORAL.

I. 861 ἀμβολίῃ δ' εἰς ἡμαρ αἰὲ ἐξ ἡματος ἦεν |  
ναυτιλίας III. 1340 ἐξ ἡοῦς. IV. 1772 εἰς ἔτος  
ἐξ ἔτεος.—II. 911 ἐξ οὔ. III. 302 ἐκ δὲ τοῦ.  
IV. 431 ἐξ ἔτι κείνου, | ἐξ οὔ. A 6, 493, Θ 295,  
I 106, Ξ 86; α 188, β 27, 90, δ 245, etc.

## 3. METAPHORIC.

a) *Of a preference or discrimination.*

I. 620 οἷη δ' ἐκ πασέων γεραροῦ περιφείσατο  
πατρός | Ὑψιπύλεια. II. 1150 τὸν μὲν [κριόν] . . .  
ἔρρεξεν . . . | Φυξίῳ ἐκ πάντων . . . Δί. I. 1352 ῥύσι'  
ῥησσαν . . . ἀρίστους | νιέας ἐκ δήμοιο. Cf. Δ 96,  
O 680, Σ 431, etc.

b) *Of the source or origin.*

(α) When the source is a person:—I. 283  
τὸ γὰρ οἶον ἔην ἔτι λοιπὸν ἐέλδωρ | ἐκ σέθεν. I.  
1071 ἐκ Διὸς ἡμαρ ἐπήλυθεν; similarly II. 196  
δέσφατον ἐκ Διὸς ἦεν; II. 527 ἐκ Διὸς οὔραι; II.  
995 ἐκ Διόθεν πνοιαί . . . | ἤλυδον; II. 1122 τὸ δὲ  
μυρίον ἐκ Διὸς ὕδωρ | λῆξεν. IV. 446 ἐκ σέθεν  
οὐλόμεναί τ' ἔριδες. IV. 1082 ἐνίσχετο ἐξ ἔθεν  
δρκοις. Here belong the examples of learning  
or hearing a thing from a person: III. 182 ἐξ

αὐτοῖο . . . δαέντες. III. 677 ἐδάης ἐκ πατρός ἐνιπὴν. III. 903 εἰσαῖουσαι | ἐξ ἐμέθεν Note-worthy is the example of naming a place after some one: IV. 1762 ἀμείψατο δ' οὔνομα Θήρης | ἐξ ἔθεν. For Homeric parallels compare: A 63, 525, B 197, Θ 140, 251, K 68, Ξ 19; α 283, β 136, ο 374, ρ 518, etc.; also h. Merc. 477; Xen. Ana. II. 6, 17.

(β) When the source is a thing:—III. 294 [πύρ] ἀδέσφατον ἐξ ὀλίγοιο | δαλοῦ ἀνεγρόμενον. III. 498 δώσειν δ' ἐξ ὄφιος γενύων σπόρον; similarly III. 1027.—III. 1347 ἐκ ποταμοῖο ῥοάων | . . . ἀφυσάμενος. IV. 157 βάπτουσ' ἐκ κυκεῶνος. IV. 674 προτέρης ἐξ ἰλῦος ἐβλάστησεν. IV. 1426 ἐκ δέ νυ κείνων | δενδρέων . . . ἐξέφανεν. IV. 1446 ῥωγάδος ἐκ πέτρης πίεν. IV. 1734 ἐκ δέ γυνή βώλοιο πέλειν.—Here belong three other examples denoting the origin: II. 931 ἐκ τοῦ δέ Λύρη πέλει οὔνομα χώρῳ. II. 1079 κλαγγὴ δῆου πέλει ἐξ ὀμάδοιο. III. 1301 δεινὸς δ' ἐξ αὐτοῦ πέλεται βρόμος. Cf. κ 350, etc.

c) *Of the material out of which something is made.*

II. 845 νήιος ἐκ κοτίνιοι φάλαγξ. III. 1324 τυκτὴν ἐξ ἀδάμαντος ἐπιδύνεσκεν ἐχέτλην. Cf. X 152.

d) *Of the progenitor.*

II. 1153 τῶν ἐξ ἀμφοτέρων εἰμὲν γένος. III. 919 ἐξ αὐτοῖο Διὸς γένος. Cf. E 544, Ξ 113, Φ 157, Ψ 347; υ 192, etc.

e) *Of the agent.*

I. 901 πάντα γένοιτο | ἐκ μακάρων; similarly II. 608 μόρσιμον ἦεν | ἐκ μακάρων. I. 1098 ἐκ γὰρ τῆς [Ῥέας] ἄνεμοι . . | . πεπεύρηται. II. 426 ἐκ γὰρ τῆς [Κύπριδος] κλυτὰ πείρατα κεῖται ἀέδλων. II. 798 ἐξ ὑμέων ἔδοσαν τίσιν. III. 431 [ἀνάγκη] ἥ με καὶ ἐνθάδε νείσθαι ἐπέχραεν ἐκ βασιλῆος, which the scholiast explains by ἀφίγμεθα πρὸς σε βιασθέντες ὑπὸ τοῦ βασιλέως. Cf. B 33, 70, 669, E 384, P 101, etc.

f) *Of the cause; "in consequence of" "on account of".*  
I. 498 νεῖκος ἐξ ὀλοοῖο διέκριδεν. I. 520 ἐκ δ' ἀνέμοιο | εὐδιοὶ ἐκλύζοντο τινασσομένης ἁλὸς ἄκραι; similarly II. 1248; III. 345; IV. 215, 607.—  
I. 1073 ἐξ ἀχέων ἔργοιο... ἐμνώοντο. II. 432 ἐκ καμάτοιο | ἄσδμ' ἀναφυσίων. III. 627 ἐκ δ' ἄρα τοῦ νεῖκος πέλεν. IV. 613 λιπὼν ἐκ πατρός ἐνιπῆς. IV. 1725 ἐκ δέ νυ κείνης | μολπῆς . . . γυναῖκες | ἀνδράσι δηριόωνται. Cf. H 111, I 566, Λ 308; γ 135, δ 343, ζ 29, ο 197, ω 388, etc.

g) *Of conformity: "according to."*

III. 1006 ἐκ μορφῆς. Cf K 68.

Metaphoric are also III. 616 κούρην δ' ἐξ ἀχέων ἀδινὸς κατελώφεεν ὕπνος "refreshing sleep gave the maiden rest from her anxieties". Homer uses the simple genitive in ι 460 καὶ δέ κ' ἐμὸν κῆρ λωφῆσειε κακῶν. II. 828 ἐκ . . . ἀφράστοιο "unexpectedly"; cf. ἀπὸ σπουδῆς "earnestly" H 359, M 233.

The primary meaning of πρό (Sanskrit *prá*, Latin *pro*) is “forward”, “in advance of”, “before”. Homer uses it chiefly in the local sense. In Apollonius πρό is used in case-construction only twice, and in both passages it is local. I. 781 πρό πόλῃος II. 811 πρό ἄσπερος. Cf. O 351, T 292, X 110, Ω 783; x 105, ω 468.

It is not surprising that Apollonius avoided the temporal πρό (K 224, Λ 50=ε 469. ο 524, ρ 476), because this usage had become prosaic. Cf. Lutz, p. 60; also Sobolewski, p. 105. That he did not use πρό in its metaphoric sense of ὑπέρ or περί “in behalf of” (Δ 156, 373, Θ 57) may be accounted for by the very small percentage which πρό holds among the prepositions in Apollonius.

In the sense of πρό (local), Apollonius used three double prepositions, none of which are found in Homer.

α) πρόπαρ.

I. 454 πολιοῦ πρόπαρ αἰγιαλοῖο; IV. 1286 δολιχοῦ πρόπαρ αἰγιαλοῖο. Cf. Hes. Th. 518; Eurip. Phoen. 120.

β) προπρό.

III. 453 προπρό δ' ἄρ ὀφθαλμῶν ἔτι οἱ ἰνδάλλετο πάντα.

γ) ὑποπρό.

IV. 178 ὑποπρό ποδῶν.



This compound preposition means “from beneath”, “away from under”, and is almost exclusively used in a local sense. There is no notable divergence in Apollonius from the Homeric usage.

#### 1. OF PLACE.

I 745 ξυνοχῇ κεχάλαστο χιτῶνος | νέρθεν  
ὑπέκ μαζοῖο. I. 913 λῦσεν ὑπέκ πέτρης. I. 1166  
τυτθὸν ὑπέκ Φρυγίης παρεμύτρεον. I. 1204  
ὑπέκ προτόνων ἐρύσηται. II. 670 ὑπέξ ἁλὸς  
εἶλκον ἐρετμά. IV. 931 δελφῖνες ὑπέξ ἁλὸς . | ..  
ἐλίσσονται. III. 575 τυτθὸν ὑπέκ ἔλεος χέρσῳ  
ἐπέκελσαν. III. 1182 ὑπέκ γενύων ἐλάσασα.  
III. 1318 ὑπέκ πυρὸς ... | χαζέσθην. IV. 1657 ὑπέκ  
βελέων ἐρύσαντο. Cf. Δ 465, Θ 504, Σ 232, etc.

#### 2. OF PERSON.

IV. 949 ἄλλη ὑπέξ ἄλλης δέχεται [σφαῖραν].  
IV. 1222 ἦλυθε δ' οὐρος | ... ὑπέκ Διός. Cf. P  
581, 589; λ 37.

#### 3. METAPHORIC.

III. 608 ὑπέκ κακότητος ἀλύξῃ. Cf. ὑπέκ  
κακοῦ in N 89, O 700, Υ 300; μ 107.

## B. WITH THE DATIVE.

— ἐν —

**Form:**—The preposition ἐν was probably at one time a locative case without suffix,—ἐνί being the form with suffix. To ἐν and ἐνί correspond εἰν and εἰνί, which seem to be metrical lengthenings of the former. The numerical relation of these forms in case-construction in Apollonius as compared with Homer is as follows:

	ἐνί	ἐν	εἰν	εἰνί
Apol.	157	133	8	0
Hom.	601	1251	36	5

These figures show a special fondness on the part of Apollonius for ἐνί, while he avoided εἰνί altogether.

**Meaning:**—ἐν denotes primarily rest in a place. Hence in sense as well as in case-construction, it stands between ἐκ and εἰς. Besides a) the radical sense “in”, ἐν has the following local meanings:

b) “among”, with the plural of persons.

c) “on”, of superposition.

d) “into” or “upon” with verbs of motion (constructio praegnans). Closely connected with these local uses is the quasi-instrumental use in such phrases as ἐνὶ χερσὶν δούρατα νομή-

σαντες; σείον δ' ἐγχείας ἐν παλάμησιν or ἐν ὀφθαλμοῖσι ἰδόντες. The examples in which ἐν is used metaphorically are rare in epic poetry, and denote chiefly the occasion, the condition or state. Likewise the temporal use of ἐν is little represented in the epic literature.

# 1. LOCAL.

WITH VERBS OF REST TO DENOTE:

a) *The place in which something is or happens.*

(α) With proper names of countries, islands or cities:—IV. 425 Δίῃ ἐν ἀμφιάλῳ . . . κάμον; IV. 434 Δίῃ ἐνι κάλλιπε νήσω. III. 1177 ὄν 'Ωγυγίῃ ἐνι Θήβῃ | . . . πέφνεν. II. 522 ἐν δὲ Κέῳ κατενάσσατο. IV. 1687 Κρήτῃ ἐνι δὴ κνέφας ἠΐλίζοντο. IV. 614 τὸν ἐν λιπαρῇ Λακερείῃ |...ἔτικτεν. I. 83 Λιβύῃ ἐνι ταρχύσαντο; IV. 1483 Λιβύῃ ἐνι . . . ἔλοντο. I. 770 Μαινάλῳ ἐν . . . ἐγγυάλιξεν. I. 536–537 ὥστ' ἦιδεοι Φοῖβῳ χορὸν ἢ ἐνι Πυδοῖ | ἢ που ἐν 'Ορτυγίῃ . . . στησάμενοι. I. 1305 Τήνῳ ἐν ἀμφιρύτῃ πέφνεν. I. 94 Πηλεὺς δὲ Φθίῃ ἐνι δώματα ναῖε λιασδεῖς; cf. A 155 ἐν Φθίῃ, δ 555 'Ιθάκῃ ἐνι οἰκία ναίων; Pind. Pyth. III. 101, and schol. to Nem. V. 25 Πηλεὺς δ' ἐν Φθίῃ ἐριβόλακι ναῖε λιασδεῖς. Hence there is no need for construing ἐνι with ναῖε, as Gerhard and Wellauer have done for the reason that the caesura of the verse falls between case and preposition. The Bucolic

Diaeresis satisfies the requirements of the meter, so that there is no cause for changing the reading of the Manuscripts *ἐνι* to *ἐνί*. These remarks apply equally as well to IV. 1687.—

I. 45 Φυλάκη *ἐνι* δηρὸν ἔλειπτο. For examples from Homer compare B 766, Γ 244, N 453; α 395, δ 556, ε 123, θ 80, λ 325, ν 260, etc.

(β) With appellatives signifying the great divisions of the world and other localities:—

I. 128 *ἐνι* πρώτῃσι Μυκηναίων ἀγορῇσιν | . . . ἀπεδήκατο: similarly I. 673 στῇ δ' ἄρ *ἐνι* μέσση ἀγορῇ (assembly). A mixed example is II. 1021–1024, describing the perverted customs of the Mossynoeci on the Pontus, ὅσσα μὲν ἀμφαδίῃ ρέζειν θέμις, ἢ *ἐνι* δήμῳ, | ἢ ἀγορῇ, τάδε πάντα δόμοις *ἐνι* μηχανόωνται | ὅσσα δ' *ἐνι* μεγάροις πεπονήμεδα, κείνα δύραζε | ἀψεγέως μέσσησιν *ἐνι* ρέζουσιν ἀγνιαῖς.—I. 499 *ἐν* αἰθέρι τέκμαρ ἔχουσιν. I. 831 Αἰγαίῃ ὅσαι [νῆσοι] εἰν ἀλὶ ναιετάουσιν; similarly III. 1293; IV. 562, 588, 790, 981, 1635.—IV. 1713 ἄλσει *ἐνι* σκιερῷ τέμενος . . . | ποίεον. III. 114 εὗρε δὲ τόνγ' . . . θαλερῇ *ἐν* ἁλῶῃ. II. 910 ᾧ *ἐν* [ἄντρῳ] . . . ἀγίας εὐνάζετο νύκτας; similarly III. 134; IV. 1129, 1137.—I. 126 *ἐνι* βήσσης | φέρβετο Λαμπεΐης. III. 1031 τῷ δ' *ἐνι* [βόθρῳ] θῆλυν | ἀρνειὸν σφάζειν. I. 1323 μοῖραν ἀναπλήσειν Χαλύβων *ἐν* ἀπείρονι γαίῃ; similar examples are: II. 151,

872, 1018; III. 204, 855; IV. 480, 986, 1498.—  
 IV. 916 Κύπρις ἔτ' ἐν δίναις ἀνερέψατο [Βούτην].  
 II. 820 κείτο γὰρ εἰαμενῇ δονακώδεος ἐν ποταμοῖο;  
 IV. 316 εἰαμεναῖσι δ' ἐν ἄσπετα πῶεα λείπον.  
 II. 278 ὥς δ' ὅτ' ἐνὶ κνημοῖσι κύνες . . . | ἥ αἰγας  
 κεραοὺς ᾗ ἐπρόκας ἰχνεύοντες; similarly II. 1213;  
 III. 851.—II. 972 ἐν κόλπῳ . . . | κέλσαν. I. 965  
 ἄστεος ἐν λιμένι πρυμνήσια νηὸς ἀνάψαι; IV. 1123  
 τοὺς δ' εὗρεν . . . | Ὑλλικῷ ἐν λιμένι. III. 42 ὃ ἐνὶ  
 [μυχῷ] πάντα δαίδαλα χάλκευεν. II. 387 τῇ μὲν  
 τ' ἐνὶ [νήσῳ] νηὸν . . . ποίησαν; similarly IV.  
 452, 544, 1726. IV. 331 ἑτέρῃ μὲν ἐν [νήσῳ]  
 ἱερὸν ἔσκεν ἔδεδλον | ἐν δ' ἑτέρῃ . . . βαῖνον is a  
 typical example of ἐν with a verb of rest and  
 of motion in the same sentence.—II. 1006  
 ἐρσήεντι νομῷ ἐνὶ ποιμαίνουσιν. I. 1006 ἐνὶ  
 ξυνοχῇ λιμένος . . . τέταντο; similarly II. 318;  
 IV. 627.—I. 375 ἐν δ' ὀλκῷ ξεστὰς στορέσαντο  
 φάλαγγας. III. 976 πάτρῃ ἐνὶ ναιετάασκον.  
 III. 1206 πέδῳ ἐνὶ βόδρον ὀρύξας; IV. 1394  
 πέδον, ὃ ἐνὶ Λάδων . . . ῥύετο μῆλα. I. 81  
 πλαγχθέντας Λιβύης ἐνὶ πείρασι. II. 131 ὥς δὲ  
 μελισσάων σμῆνος . . . μελισσοκόμοι πέτρῃ ἐνὶ  
 καπνιώωσιν. II. 939 ὃ ἐνὶ [παταμῷ] κούρη |  
 Λητωῖς . . . | ὄν δέμας . . . ἀναψύχει; III. 57  
 ποταμῷ ἐνὶ Φάσιδι νῆα κατίσχει; III. 168 ἥρωες  
 . . . ἐν ποταμῷ καθ' ἕλος λελοχημένοι.—I. 16  
 ἐνὶ πόντῳ . . . νόστον ὀλέσση; similarly III. 743;

IV. 1705.—II. 1193 ἐνὶ πόντου στεινωπῶ συνίασι.  
IV. 13 κεμάς, ἦν τε βαδείης τάρφουσιν ἐν ξυλόχοιο  
κυνῶν ἐφόβησεν ὁμοκλή. II. 843 κέχυνται τοῦδ'  
ἀνέρος ἐν χθονὶ κείνῃ τύμβος. III. 170 ἧ ἐνὶ  
χώρῃ . . . ἐδριῶντες “sitting in their place”; III.  
1163 ὅτε δὴ ἐτάροις ἐξαῦτις ἔμικτο ἐν χώρῃ.—I.  
529 ἐδάσαντο . . . ἐρεσσέμεν ᾧ ἐνὶ χώρῳ; similarly  
III. 944, 980; IV. 1396. For Homeric  
examples compare A 105, 358, Γ 34, Δ 483,  
I 634, O 20, 631, Σ 36, Φ 77, 239; α 186, γ 103,  
δ 335, η 244, ι 25, 36, 57, 200, κ 210, ν 188,  
ο 441, ρ 136, etc.

(γ) Of buildings, parts of buildings and  
the like:—I. 148 δόμοις ἐνὶ Τυνδαρέοιο . . . τέκεν;  
similarly I. 225; II. 437, 459, 1022, 1154. I. 818  
ἀλλ' οἶαι κοῦραι ληϊτίδες ἐν τε δόμοισιν | ἐν τε  
χοροῖς ἀγορῇ τε καὶ εἰλαπίνῃσι μέλοντο, is a  
mixed example.—IV. 1022 ἔτι μοι μήτρῃ μένει,  
ὥς ἐνὶ πατρὸς δώμασιν. IV. 810 ὃν δὴ νῦν  
Χείρωνος ἐν ἥδεσι Κενταύροιο νηιάδες κομέουσι.  
III. 656 ὅτε τις νύμφῃ θαλερὸν πόσιν ἐν θαλά-  
μοισιν μύρεται; similarly III. 671, 798, 1127.—  
IV. 1093 ὀρφναίῃ ἐνὶ χαλκὸν ἀλετρεύουσα καλιῇ.  
I. 285 κενεοῖσι λελείψομαι ἐν μεγάροισιν;  
similarly I. 810, 909; II. 304, 778, 1023; III.  
228, 305, 1116; IV. 8, 1083, 1160.—II. 1028  
ἐν ὑψίστῳ βασιλεὺς μόσσυι θαάσων; cf. Xen.  
Ana. V. 4, 26. III. 939 νηόνδε δεᾶς ἰδι, τῷ

ἐνι κούρην δῆεις. III. 278 προδόμῳ ἐνι τόξα  
τανύσσας; similarly III. 648, 838; IV. 471.—  
I. 1174 ἐν προμολῇ . . . γούνατ' ἔκαμψεν; III. 215  
ἔσταν δ' ἐν προμολῇσι.—II. 381 δουρατέοις  
πύργοισιν ἐν οἰκία τεκτῆναντες. IV. 1283 μυκαὶ  
σηκοῖς ἐνι φαντάζωνται. I. 121 σταθμοῖσιν ἐν  
'Ιφίκλοιῳ [ἐμόγησε Αἰολίδης]; II. 123 ὥς δ' ὄτ'  
ἐνι σταθμοῖσιν ἀπείρονα μῆλα ἐφόβησαν λύκοι.—  
Here belong three examples of ἐν with the  
genitive in the elliptical construction, i. e. with  
the characteristic place understood: I. 960  
'Ιάονες ἰδρύσαντο | ἱερόν . . . 'Ιησονίης ἐν 'Αθήνῃς;  
cf. κ 282; also Aesch. Sup. 228, 416; Arist.  
Ran. 774.—IV. 1159 οὐ μὲν ἐν 'Αλκινόοιο γάμον  
μενέαινε τελέσσαι; IV. 1722 ἐν 'Αλκινόοιο βοο-  
κτασίας ὀρόωσαι; cf. η 132; Herod. I. 36. The  
examples in Homer, coming under this cate-  
gory are numerous. Cf. H 339, Λ 132, Π 642;  
ζ 15, π 441, υ 1, etc.

(δ) Of beds:—I. 264 ἐν λεχέεσσι καλυψ-  
άμενος; IV. 1069 κούρης πέρι μητιάασκον | οἷσιν  
ἐνι λεχέεσσι.—I. 872 τὸν δ' ἐνι λέκτροις Ὑψιπύλης  
εἰᾶτε; II. 1238 τοὺς δ' ἐνι λέκτροις (in concubitu)  
τέτμε θεά.—Cf. X 503; α 437, δ 337, κ 497, etc.

(ε) Of vehicles and the like.—III. 309 ἐν  
ἄρμασιν 'Ηελίοιο δινεύσας. IV. 219 ὁ δ' εὐτύκτω  
ἐνι δίφρῳ Αἰήτης ἵπποισι μετέπρεπεν. I. 1111  
παυροτέρους ἐτάρων ἐν νηὶ λιπόντες; III. 525

ἐρητύοισθ' ἐνὶ νηὶ—I. 622 λάρνακι δ' ἐν κοίλῃ  
μιν ὑπερδ' ἄλός ἤκε. II. 132 ἀολλέες ᾧ ἐνὶ  
σίμβλῳ βομβηδὸν κλονέονται [μέλισσαι]. III.  
801 φωριαμὸν . . . ἧ ἔνι πόλλα φάρμακα . . .  
ἔκειτο. III. 858 κελαινὴν ἱκμάδα φηγοῦ | Κασπίῃ  
ἐν κόχλῳ ἀμήσατο. III. 1298 ὥς δ' ὄτ' ἐνὶ  
τρητοῖσιν εὐρρινοὶ χοάνοισιν | φῦσαι . . . ἀναμαρ-  
μαίρουσιν. I. 746 χαλκείῃ . . . ἐν ἀσπίδι φαίνεται'.  
Cf. B 87, Θ 345, Ο 367, Π 402, Ψ 248, etc.

(ζ) Of parts of the body.—II. 956 ἱμερτῇσιν  
ἐν ἀγκοίνῃσιν δάμασσαν. IV. 1732 εἶσατο γάρ  
οἱ δαιμονίῃ βῶλαξ . . . ᾧ ἐν ἀγοστῷ. III. 1160  
ὑγρά δ' ἐνὶ βλεφάροις ἔχεν ὄμματα. IV. 696  
ὄσσε ἰδυὺς ἐνὶ βλεφάροισιν ἀνέσχεδον. II. 281  
ἄκρης ἐν γενύεσσι μάτην ἀράβησαν ὀδόντας. III.  
63 ὄσσον ἐμοῖσιν ἐνὶ σθένος ἐπλετο γυίοις. IV.  
1142 ἄνδρα . . . λευκοῖς ἐνὶ . . . κόλποις | ἐσφόρεον.  
III. 644 ἐνὶ κραδίῃ σβέσοι ἄλγος. III. 728 μὴ  
γάρ μοι ἐν ὀφθαλμοῖσι φαεῖνοι ἦώς; similarly  
IV. 853, 1145.—III. 93 αἰδῶς ἔσσετ' ἐν ὄμμασιν.  
III. 457 ἐν οὐασι . . . ὀρώρει αὐδὴ. III. 635 μόλις  
δ' ἐσαγείρατο θυμὸν | ὥς πάρος ἐν στέρνοις; IV.  
1059 ἐν στέρνοις ἀχέων εἰλίσσετο θυμός.—I. 478  
ζωρὸν μέθυ θαρσαλέον κῆρ οἰδάνει ἐν στήθεσσι;  
similarly III. 397, 759; IV. 1721.—Cf. A 83,  
238, I 554, Ξ 213, 316, Σ 555, Υ 169, Φ 417, etc.

Here belong also φρήν and θυμός. The  
examples are mixed, i. e. partly local and



partly metaphoric:—ἐν φρεσὶ θυμὸς ἰάνθη; similarly IV. 782, 794, 1671. Cf. Θ 202, 413, K 232, P 111, Φ 386, Ψ 600; π 73, υ 38, etc.—III.551 κέαρ δέ μοι ὥς ἐνὶ θυμῷ . . . προτιόσσεται; similarly III. 700; IV. 1045. Cf. B 223, I 459; χ 11, etc.

Noteworthy are two examples in Apollonius, for which Homer seems to have no parallel; viz. I. 460 εἰν ἐοὶ αὐτῷ πορφύρεσκεν ἕκαστα “he pondered everything within himself”. III. 23 ἀνδιχα πορφύρουσαι ἐνὶ σφίσιν “thinking differently within themselves”.

(η) The instrumental use of ἐν:—This use of ἐν with the dative is the more plastic form for the simple dative. Both uses are well represented in poetry, while in Attic prose the latter construction prevails. Some of the examples here given are on the boundary line of the local and of the instrumental use; others are more clearly instrumental.

1st. Examples which are local as well as instrumental: I. 254 ἐνὶ πτερέεσσιν ἔλυσδεῖς; similarly III. 1030; IV. 214.—I. 1034 ὁ δ' ἐνὶ ψαμάδοισιν ἔλυσδεῖς. Homer uses the simple dative in Π 640, Φ 319; ξ 479, etc.—I. 561 ἐνὶ χερσὶν . . . πηδάλλ' ἀμφιέπεσκ'; II. 1057 πλατάγην ἐνὶ χερσὶ τινάσσων; similarly III. 1263; IV. 222, 1153, 1175, 970, 1053. Cf. A 14, 238, Θ 221,

etc.— II. 399 ἐνὶ νηὶ πείρεθ'. Cf. M 16; α 211, β 226, γ 131, ν 317.

2nd. Examples that are more clearly instrumental: II. 332 καρτύναντες ἑαῖς ἐνὶ χερσὶν ἑρετμά "plying the oars with their hands"; similarly II. 712; III. 140; IV. 904.— I. 814 ἐν ὀφθαλμοῖσι . . . ὀρώωτο; IV. 1617 τέρας αἶνόν ἐν ὀφθαλμοῖσιν ἰδόντες. Cf. A 587, Γ 306, Σ 135, 190; Δ 459, κ 385, ξ 343, etc. For the dative compare (1) Apollonius I. 519, 631; III. 1009; IV. 128, 476, 1038, 1668; (2) Homer Γ 28, 169, Ε 770, Κ 275, Ν 99; β 155, γ 373, δ 47, 226, 269, etc.—II. 44 ἔτι φαιδρὸς ἐν δμμασιν. Cf. Bolling on the Epic Fragment from Oxyrynchus, A. J. P. XXII.—III. 343 ἥ δ' ἐνὶ γόμφοις ἴσχεται [νηῦς] "the ship is held together by bolts". III. 206 ἐν ἀδελφῆτοις κατειλύσαντε βοείαις. IV. 888 τανύσαντες ἐν ἱμάντεσσι; cf. the scholiast.

b) Place "among," or "between".

In Apollonius as in Homer this use is limited to plurals denoting persons or an assembly of persons. I. 441 and III. 605 are plural in sense, and II. 597 is personification. The examples are:—I. 1213 ὃν ἐν Δρυόπεσσιν ἔπεφνεν. II. 238 ὅτ' ἐνὶ Θρήκεσσιν ἄνασσον. Cf. A 109, Λ 470, Ξ 45, etc.—I. 343 ἤμενοι ἐν μέσσοις; similarly I. 441, 464; II. 309, 881.

Cf. H. 417, M 206, 209, Σ 569, etc.—I. 656 ἤγ' ἐνὶ τῆσιν . . . ἀγόρευεν. I. 1338 φὰς ἐνὶ τοῖσιν ἀπασιν. II. 10 τοῖον δ' ἐν πάντεσσι . . . ἔκφατο μῦθον; similarly III. 443; IV. 1276. Cf. π 378, etc.; also Aesch. Pro. 973; Arist. Nub. 1366.—II. 597 ἐν δ' ἄρα μέσσαις Πληγᾶσι δινήεις εἶχεν ῥόος. II. 748 τὸν μὲν ἐν ὀψιγόνοισι Σωναύτην ὀνόμησαν. II. 1281 ὦρη δ' ἤμιν ἐνὶ σφίσι μητιάσθαι; similarly IV. 1191. Cf. K 435; ψ 144, etc. III. 605 ἐνὶ Χαλκιόπης γενεῇ τάδε λυγρὰ τετύχθαι. Cf. I 634; γ 103, etc.—III. 667 ἣ δ' ἐνὶ παισὶν ἦστ'. Cf. α 114.—III. 812 ὅσ' ἐνὶ ζωοῖσι πέλονται. Cf. Aesch. Pro. 442.—III. 1105 Αἰήτης δ' οὐ τοῖος ἐν ἀνδράσιν. Cf. ρ 354.—IV. 88 Θεοῦς ἐνὶ σοῖσιν ἑταίροις . . . τεῶν μύθων ἐπιύστορας . . . ποίησαι. Cf. Ψ 703, etc.—Without Homeric parallel is III. 314=835 ἐν ποσὶν in the sense of ἐμποδών; but compare Pind. Pyth. VIII. 43; Soph. Ant. 1327; Eurip. Alc. 739.

c) *To denote superposition.*

Kuehner-Gerth and Sobolewski are principally responsible for this category. Greek or Roman writers would hardly have formed this sub-division. The distinction rests with us, and it comes from our trying to express with greater logical accuracy the position of things. Whether we should render the Greek ἐν by “in” or “on” depends largely on our idiom.

We can say “to hunt in the mountains”, but we can not say “to sacrifice in the beach”. “On the campus” and “in the campus” show no difference. Either is correct, but one may be more habitual than the other. Idiomatic differences exist in all languages. Thus the German “*auf dem Lande wohnen*”, is in English “to live *in* the country”. The most important cases are those in which a distinction in meaning is to be expressed; as, “fish live *in* the sea”, but “a log floats *on* the sea”.—In the following examples from Apollonius we would translate ἐν by “on”. I. 728 ἐν δ’ ἄρ’ ἐκάστω | τέρματι δαίδαλα πολλὰ διακριδὸν εὐ ἐκέκαστο, i. e. on either end of the Argo were separately wrought many curious works. Cf. Lalin, p. 2, b.—I. 1090 κεκλιμένον μαλακοῖς ἐνὶ κώεσσιν “reclining on soft skins”. II. 26 λέων, ὄντ’ ἐν ὄρεσσιν ἄνδρες ἀμφιπέπονται; similarly II. 478, 525, 1102; III. 857, 968; IV. 265, 287, 518, 1680.—II. 927 ἐν αἰγιαλῷ Στενέλου τάφον ἀμφεπέποντο. II. 1235 εὖτ’ ἐν Ὀλύμπῳ Τιτῆνων ἦνασσαν. IV. 232 εὐρόντες ἔτ’ εἰν ἁλὸς οἶδματι νῆα. IV. 280 κύρβιας, οἷς ἐνι πᾶσαι ὁδοὶ . . . ἔασιν, “maps, on which were all the roads”. IV. 882 χαμεύνας τ’ ἀμφεπέποντο, τῆς ἐνι . . . νύκτ’ ἄεσαν. IV. 1717 ἐρημαίῃ ἐνὶ ῥέζειν ἀκτῆ. For Homer compare Λ 29, 34, Ψ 316; α 108, η 287, τ 520, etc.

WITH VERBS OF MOTION, IMPLYING SUBSEQUENT REST:

When motion is expressed by *ἐν* with the dative instead of *εἰς*, *ἐπί* or *πρός* with the accusative, we have what is known as the "*constructio praegnans*", i. e. the rest or position, consequent upon the motion, is anticipated; e. g. *ἐν γαίῃ πεσέειν* (IV. 388) "to fall (to the ground and remain lying) on the ground". This use is chiefly epic. For the examples in Aeschylus see Lalin, p. 3-4. Apollonius adheres to the Homeric usage.

*Βαίνω*: 1) Of going aboard a ship II. 962 *ἐνὶ νηὶ . . . ἔβησαν*. Cf. B 610. 2) Of landing IV. 332 *ἐν δ' ἐτέρῃ [νήσῳ] . . . βαῖνον*.

*Βάλλω*: II. 107 *ἐν κονίῃσι βάλεν*. Cf. E 588; κ 352, etc.; similarly III. 1307 *τὸν δ' ἐν χθονὶ κάββαλεν ὀκλάξ*. Metaphoric are II. 256 *μή μοι ταῦτα νόῳ ἐνὶ βάλλεο*; IV. 1109 *ἦ δ' ἔπος ἐν θυμῷ πυκινὸν βάλετ'*. Cf. E 513; υ 65.

*Δέχομαι*: III. 585 *δέχθαι ἐνὶ μεγάροισιν ἐφέστιον*; IV. 186 *δέχθαι δ' ἐνὶ χερσὶν ἑῷσιν*; IV. 1133 *ὃ ἐνὶ κόλπῳ δέξατο*. Cf. Σ 331, Ψ 89; ρ 110.

*Δύνω* (δύνω): I. 638 *Ῥηϊπύλεια δύν' ἐνὶ τεύχεσι τατρός*. IV. 769 *δῦ δ' ἐνὶ πόντῳ Αἰγαίῳ [Ἰρις]*. Cf. K 254, Ψ 131; ω 496, etc.

*Εἰλέω*: I. 1247 *ἐνὶ σταδμοῖσι νομῆες ἔλσαν [μῆλα]*. Cf. μ 210.

*Ἐρείδω*: I. 1234 *ὥς τὰ πρῶτα ῥόῳ ἐνὶ κάλπῳ ἔρεισεν*.

Θαμίζω: III. 251 θάμιζεν | ἐν μεγάροις; cf. II. 453 οἱ καὶ πρόσθεν ἐπ' ἡματι κείσε θάμιζον.

Θρώσκω: IV. 487 ἐνὶ σταδμοῖσι δορόντες. Cf. E 161.

Ἰδρύω: IV. 1548 Φοίβου κτέρας ἴδρυον ἐν χθονί. Cf. γ 38, ε 86.

Ἰζω: I. 788 κλισμῶ ἐνι . . . εἴσεν; similarly II. 36; III. 49; IV. 689. Cf. I 200, O 150, Φ 202, etc.

Μύρομαι: II. 371 κόλπῳ ἐν εὐδιόωντι . . . μύρεται; cf. schol.

Πήγνυμι: IV. 694 φάσγανον ἐν χθονὶ πήξας; IV. 1091 γλήναις ἐνι . . . κέντρα πῆξε. Cf. Z 10, K 374, X 276, etc.

Πίπτω: I. 506 ἔπεσεν δ' ἐνὶ κύμασιν ὠκεανοῖο; similarly I. 757, 1027, 1056; II. 1014, 1038; III. 1312; IV. 388, 1290. Cf. Δ 482, E 370, 400, O 538, Π 258, etc.

Προ-φέρω: III. 1114 ἐν ὀφθαλμοῖσιν ἐλεγχείας προφέρουσα.

Σκηρίπτω: II. 668 ἐνὶ γαίῃ χηλὰς σκηρίπτοντε.

Τίδημι: II. 233 κακῇ ἐν γαστέρι δέσδαι. Cf. A 441.—IV. 159 αὐτῇ ἐνὶ χώρῃ δῆκεν [γένυν].

Χέω: III. 757 [ὑδωρ] τὸ δὴ νέον ἤε λέβητι, | ἤε που ἐν γαυλῶ κέχυται. Cf. υ 261.

In IV. 930 πλαγκτῆσιν ἐνὶ σπιλάδεσσιν ἐρύσσαι the preposition means between.

## 2. TEMPORAL.

I. 1080 ἐπιπλομένη δ' ἐνὶ νυκτί; similarly III. 798, 862; IV. 60.—III. 327 προτέρω ἐνὶ ἡματι; similarly IV. 236, 1477, 1500.—IV. 217 φυλοχόω ἐνὶ μηνί. IV. 244 ῥοῖ ἐνὶ τριτάτῃ. For examples of this use in Homer compare II 643, Σ 251; μ 76, ρ 176, σ 367, χ 301; also h. Merc. 67, 155, 400. A blending of the local and temporal use gives:

## 3. THE METAPHORIC USAGES TO DENOTE

### a) *The occasion.*

A good example to show this transition is I. 818 ἀλλ' οἶαι κοῦραι ληϊτίδες ἐν τε δόμοισιν ἐν τε χοροῖς ἀγορῇ τε καὶ εἰλαπίνῃσι μέλοντο, “only the captive maidens were honored in the house, at the dance, at the meeting and at banquets”. Other examples are: I. 200 ἐν σταδίῃ δεδαημένος ἀντιφέρεσθαι. I. 215 χορῶ ἐνὶ δινεύουσιν. I. 290 οὐδ' ἐν ὀνείρῳ ὠισάμην; II. 306 οἶόν τ' ἐν ὀνείρασι θυμὸν ἰαίνων. I. 467 κῦδος ἐνὶ πολλέμοισιν αἰέρομαι.—Cf. Δ 258, Ω 568; ε 395, δ 497=λ 384, τ 581, etc. Another metaphoric usage is that of

### b) *The condition or state.*

I. 160 ἐνὶ ξυνοχῇ πολέμοιο, “in the pressure of war”. I. 1211 τοίοισιν ἐν ἥδεσιν αὐτὸς ἔφερβεν. Cf. I 143, 285. II. 66 κακῇ δήσαντες ἐν αἴσῃ. Cf. X 61, etc. II. 214 [χάριν] καὶ

ἀργαλέοισιν ἀνάπτομαι ἐν καμάτοισιν, “even in hardships I return thanks”. II. 333–334 ἐπεὶ φάος οὐ νύ τι τόσσον | ἔσσετ’ ἐν εὐχολῆσιν, ὅσον τ’ ἐνὶ κάρτεϊ χειρῶν “since safety will depend not so much upon entreaties as upon the strength of your hands”.—II 643 ὑμετέρῃ ἀρετῇ ἐνὶ θάρσος ἀέξω. II. 646 εὖτε πέλεσθε ἐμπεδοὶ ἀργαλέοις ἐνὶ δαίμασιν, “when you are bold in painful fears”. Cf. η 212, φ 88.—II. 1132= III. 476 ἐν κακότητι. Cf. Γ 20, Η 40, 51; τ 360.—IV. 1735 μίχθη δέ οἱ ἐν φιλότῃ. Cf. Β 232, Ξ 314, 331, Ω 130; Σ 313.

Noteworthy are I. 1113 τοῖσι δὲ Μακριάδες σκοπιαὶ καὶ πᾶσα περαίῃ | Θρηικίης ἐνὶ χερσὶν ἑαῖς προῦφαίνεται’ ἰδέσθαι; IV. 202 νῦν δ’ ἐνὶ χερσὶν παῖδας ἑοὺς πάτρην τε φίλην γεραροὺς τε τοκῆας ἰσχομεν; III. 549 Φινεύς γε θεῇ ἐνὶ Κύπριδι νόστον πέφραδεν ἔσσεσθαι. Cf. I 97, O 741; κ 69; also Soph. O. C. 1443, O. T. 314; Arist. Lys. 30 ἐν ταῖς γυναιξὶν ἔστιν ἡ σωτηρία. In IV. 998 μέλλον δὲ βοῇ ἐνὶ θωρήξεσθαι, purpose seems to be expressed. The phrase is equivalent to ἐς πολέμον θωρήξεσθαι 226, A E 737, Θ 376, K 78, T 36, etc. As Homer has no instance of ἐνὶ to express the purpose, and no other example occurs in Apollonius, I am enclined to believe that ἐνὶ in IV. 998 should read ἐπι.



B. Gildersleeve (A. J. P. XXIII., p. 15) calls σύν "a false Smerdis on the list of the prepositions". T. Mommsen (Beitr., p. 29) says: "Mir ist der linguistische Ursprung und also auch die Urbedeutung des Wörtchens, wie bei vielen andern Präpositionen, dunkel." Generally speaking it means "with", "in company with" "with the help of" or "attended by". When used with a person, it is sociative; otherwise, it is, as a rule, modal or instrumental. As in Homer, so also in Apollonius σύν approaches occasionally the local sense of μετά c. dat. as in I. 415 (Ψ 829), I. 869; IV. 861. In as far as Apollonius has σύν more frequently with the person, he conforms with the use in the Odyssey; but in the preponderance of the plural, he agrees more closely with the Iliad. Cf. T. Mommsen, Beitr. p. 55, and 187. The combination of a person and thing with σύν does not occur in our author; nor has he an instance of two nouns in different numbers governed by only one σύν. In four passages (I. 1200; III. 1287; IV. 1228, 1589; cf. E 498, I 194; ν 118, etc.,) σύν is used after αὐτός, in place of the simple dative, of which Apollonius has twelve examples. Cf. T. Mommsen, Beitr. p. 66, 188. The variant form ξύν, which occurs nine times in Homer, is found twice in Apollonius, and only where the meter calls for it.

As σύν belongs chiefly to the higher class of poetry (Mommsen, pp. 3-7), it is not surprising to find an increase of this preposition in Apollonius in proportion to its frequency in Homer. It may be classified as follows:

# 1. SOCIATIVE, TO DENOTE:

## a) Accompaniment.

I. 70 ἀριστήεσσι σὺν ἀνδράσιν ὄφρα νέοιτο.  
I. 131 σὺν καὶ οἱ Ὑλας κίεν; similarly I. 263,  
415, 557, 754, 756, 869, 888, 992; II. 122, 305,  
458, 466, 705, 815, 1166; III. 240, 450, 703,  
869, 1000, 1164, 1238; IV. 22, 72, 734, 861,  
1019, 1039. Homeric examples are: A 227,  
307, 325, Z 372, Λ 140, P 407, Σ 65, Φ 460,  
Ψ 829, Ω 430; α 191, 362, β 183, β 32, 85,  
δ 751, ζ 52, 80, etc.

## b) Partnership or co-operation.

I. 111=II. 1191 σὺν δέ οἱ Ἄργος | τεῦξεν.  
III. 539 σὺν δοίμοι πειρηδείην; similarly IV. 547,  
822. Cf. Γ 439, Z 314, I 49, Λ 792; η 235,  
Δ 493, ν 391, υ 2, etc.

Here belongs the metaphoric expression  
‘to lie with’, found in the following examples:  
III. 839 οὐπω λέκτρα σὺν ἀνδράσι πορσύνουσα.  
IV. 1105=1117 λέκτρον δὲ σὺν ἀνέρι πορσαίν-  
ουσαν. IV. 793 ἦε σὺν ἀθανάταις ἦε θνητῇσιν  
ἰαύειν IV. 1152 σὺν ἀλλήλοισιν ἔμιξαν. Homer  
uses παρά c. dat. instead. Cf. ε 154, η 347,  
χ 464, ψ 219.

## 2. MODAL.

The best examples of this use are: I. 512  
σὺν ἀμβροσίῃ . . . αὐδῇ; cf. B 787; ω 193; Aesch.  
Sept. 487.—II. 1069 σὺν κελάδῳ; cf. Δ 161;

ξ 151; Aesch. Pers. 470.—III. 126 βῆ κενεαῖς  
 σὺν χερσίν; cf. λ 359.—Examples which border  
 on this as well as on the following category  
 are: I. 241 σὺν τεύχεσιν αἰσسونτας; similarly  
 I. 1059; III. 499.—I. 1207 Ὕλας χαλκῆν σὺν  
 κάλπιδι . . . δίζητο κρήνης ἱερὸν ῥόον. III. 176  
 κατὰ νῆα σὺν ἔντεσι μίμνεδ' ἔπηλοι; similarly  
 IV. 1122, 1533.—III. 862 σὺν ὀρφναίοισι  
 φάρεσσιν. III. 899 σὺν πολέεσιν ὀνείασιν οἴκαδ'  
 ἰκοισδε. III. 1197 βῆ ῥ' ἐς ἐρημαίην . . . ἥντε  
 τις φῶρ σὺν πᾶσιν χρήεσσι. III. 1278 ξὺν δουρὶ  
 καὶ ἀσπίδι βαῖν' ἐς ἄεθλον. III. 1287 βῆ δ'  
 αὐτῇ προτέρωσε σὺν ἀσπίδι. Cf. A 170, Δ 419,  
 E 297, I 80, 194, K 182, Ξ 498, Π 248; λ 359,  
 ν 118, 258, etc.

### 3. INSTRUMENTAL.

II. 1224 σὺν ἔντεσι πειρηθῆναι. IV. 1096  
 σὺν τεύχεσιν ἐξελάσαιμι Κόλχους.—Cf. E 220,  
 Z 418, A 386, N 719, etc.

### 4. CONCOMITANT: "TOGETHER WITH."

I. 617 σὺν τῇσιν ἐοὺς ἔρραισαν ἀκοίτας.  
 1. 1200 ἐξήειρε σὺν αὐτοῖς ἔχμασι γαίης [ἐλάτην].  
 II. 828 σὺν ὅστέῳ ἵνας ἔκερσεν. II. 1120  
 κρατερῶ σὺν δούρατι κύματος ὄρμῃ | νιῆας Φρξιοῖ  
 μετ' ἠϊόνας βάλε. III. 689 μὴ σφε πατὴρ  
 ξείνοισι σὺν ἀνδράσιν αὐτίκ' ὀλέσση. IV. 1228  
 ἔλιπον . . . καὶ στεινὰς αὐτοῖς σὺν Ἐχινάσι  
 νήσους. IV. 1589 ἄφαντος | αὐτῶ σὺν τρίποδι  
 σχεδὸν ἐπλετο. Cf. Π 803, P 57; μ 408, etc.

## 5. TEMPORAL.

IV. 1005 *σύν Αιήταο κελεύθῳ*. Here *σύν* seems to have the same meaning as *ἄμα* (temporal); i. e. “at the arrival of Aeetes.” The example has been variously interpreted. Cf. Haggett, p. 29. The difficulty arises from the doubtful sense of *κελευθος* in this particular passage. Herwerden (Mnemosyne, XI. p. 120) suggests *κελευσμῶ*, taking *σύν* in the metaphoric sense of *κατά* “according to”. It is not impossible that the phrase means “with the expedition”, hence “with the fleet of Aeetes”. What Gildersleeve said in regard to *σύν* in general, viz. that it is “a false Smerdis on the list of the prepositions”, may be said more particularly of this example.

## C. WITH THE ACCUSATIVE.

— εἰς —

**Form:** — Morphologically *εἰς* bears a close relation to *ἐν*. Originally there were the two forms *ἐν* and *ἐνς*, related to each other as *ἐκ* and *ἐξ*. The doublets *ἐν* and *ἐνς* were employed to differentiate the specific *in* and *into* relations, *ἐν* being restricted to the dative and *ἐνς* to the accusative. Exceptions to this restriction are seen in Pindar (Ol. X. 90; Pyth. II. 21, 157; Nem. VII. 46), where *ἐν* governs the accusative; cf. Latin *in* with the accusative and with

the ablative. The form ἐνς was in turn bifurcated, owing to the influence of following sounds, into ἐς before consonants and ἐνς before vowels, for which the Inscription of Gortyna still gives evidence. In Ionic-Attic at a later period ἐνς became εἰς by loss of the ν with compensatory lengthening. The doublets ἐς and εἰς were both used for a time, until finally εἰς became the standard prose form.

In Apollonius the form ἐς occurs 112 times in case-construction, while εἰς is found only 53 times, giving the proportion of 2 to 1, as is also the case in Homer.

**Meaning:**— Besides its local meanings, "to", "into", "toward", εἰς developed in the later language a number of metaphoric usages. Krebs (p. 110) says: "Bei der Flüchtigkeit seiner Natur verliert sich εἰς mehr als jede andere Präposition in eine reich ausgebildete Phraseologie". Most of these metaphoric usages are not represented in epic poetry, and Apollonius remained true to his department. He uses εἰς:

#### 1. IN A LOCAL SENSE TO DENOTE:

a) *The place to which or into which a motion tends.*

(α) With proper names of countries, islands, cities, seas and rivers: III. 61 ἐς Ἑλλάδα ναυτίλλεται; similar is the example with a noun which implies motion: IV. 1508 ἐς Ἑλλάδα γίνεται οἶμος.—IV. 652 ἐς Αἰθαλίην ἐπέρησαν νῆσον. II. 692 εἰ δ' ἂν ὀπίσσω | γαίαν ἐς Αἰμονίην ἀσκηδέα νόστον ὀπάσση. III. 601 πέμπειν ἐς Ἀχαιίδα γαίαν; similarly III. 1080; IV. 1327.—I. 336=II. 416 ἐς Ἑλλάδα νόστος;

similar examples are ἐς Ἑλλάδα γαῖαν ἰκέσθαι I. 904; cf. II. 639, 893; III. 992; IV. 98; ἐς Ἑλλάδα . . . κῶαξ ἄγειν II. 1139; cf. I. 416; III. 29, 339, 1059.—IV. 608 Ἑριδανὸν προκυλίνδεται ἄδρῶα πάντα; cf. IV. 626—III. 2 ἐς Ἴωλκὸν ἀνήγαγε κῶας; cf. also III. 89, 1113 1134; IV. 1161.—IV. 1490 ἐς Λιβύην ἀπένασσε. I. 623 ἐς Οἰνοίην ἐρύσαντο. I. 419 ἐς Ὀρτυγίην . . . δῶρα κομίσσω; cf. IV. 1703.—II. 1156 νεύμεθ' ἐς Ὀρχομενόν. II. 986 Πόντον ἐς Ἀξεινον . . . ὑπερεύγεται ἄχνην.—For Homeric examples compare: B 667, 752, Γ 75, Z 207, I 381, K 28, Λ 22, Ω 753; α 18, 85, 172, γ 159, ν 160, ξ 295, χ 128, etc.

(β) With appellatives signifying the great divisions of the world and other localities:—I. 635 ἐς αἰγιαλὸν προχέοντο. I. 1108 ἐς αἰπεινήν ἀναγον βόας οὐρεος ἄκρην. IV. 759 ἐλθεῖν εἰς ἀκτάς. II. 368 ἐλίσσεται εἰς ἄλα similarly II. 403, 746.—IV. 100 ἐς ἱερὸν ἄλσος ἀνώγει νῆα . . . ἐλάαν. I. 1010 πόδας δ' εἰς βένδος [ἄλως] ἔρειδον. III. 589 ἐὴν ἐς γαῖαν ἰόντας. Different is III. 1358 ἐς γαῖαν . . . πεσόντες “falling to the ground”, for which no Homeric parallel can be found. The same may be said of I. 1051; IV. 597. Homer has ἐν c. dat. after πίπτω.—II. 831 εἰς ἔλος ὀρμηθέντος καπρίου. III. 1196 βῆ ῥ' ἐς ἐρημαίην. II. 1081 ἐς ἥερα

κίδνατ' αὐτή; III. 1382 ἀνέχοντας ἐς ἥερα;  
similarly III. 1396; IV. 949.—I. 1263 ἐς δὲ  
κέλευδον . . . Δέεν. IV. 636 φέρε . . . κόλπον  
ἐς ὠκεανοῖο. I. 1110 ἤρεσαν ἐς λιμένα Θρηάκιον.  
I. 916 ἐκελσαν νῆσον ἐς Ἡλέκτρης Ἀτλαντίδος;  
similarly IV. 521.—II. 1091 αἰσسونτες . . .  
περάτης εἰς οὐρεα γαίης; similarly II. 1242.—  
III. 1269 ἐς πεδίον τὸ Ἀρήιον ἠπείγοντο; also  
IV. 809.—II. 934 ἦ δ' ἐς πέλαγος πεφόρητο.  
II. 934 λαῖφος . . . τανύοντο | ἐς πόδας ἀμφο-  
τέρους. II. 1167 νέομ' ἐς πόλιν Αἰήταο; cf. III.  
1404 ἦε δ' ἐς πτολίεδρον. IV. 597 πέσεν . . .  
λίμνης ἐς προχοᾶς πολυβενδέος. I. 1051 ἐς δὲ  
πύλας ὁμάδῳ πέσεν. I. 1007 ἐς ἄλμυρόν . . .  
ὔδωρ | δύπτοντες; similarly IV. 1599 ἐς ὕδατα . . .  
ἦκε. I. 1188 βῆ δ' ἵμεν εἰς ὕλην. III. 41 ἐς  
χαλκεῶνα καὶ ἄκμονας . . . βεβήκει, “he went  
to his forge and anvil”; cf. D 273. I. 1236  
χαλκὸν ἐς ἠχήμεντα φορεύμενον [ὔδωρ]. IV. 1566  
νῆα ἐχομίσσαμεν ἐς τόδε λίμνης χεῦμα.

(γ) Of buildings, parts of buildings,  
enclosures and the like:—I. 577 μῆλ'  
ἐφέπονται . . . εἰς αὖλιν; similarly I. 1173.—I.  
853 Ὑψιπύλης βασιλήιον ἐς δόμον ὧρτο Αἰσον-  
ίδης; similarly III. 177, 528, 538; IV. 348, 440.  
Here belong the examples of ἐς with the  
genitive to denote the characteristic locality of  
a person: I. 337 ξυναὶ δ' ἄμμι πέλονται ἐς

Αἰήταο κέλευδοι; III. 212 ἐς Αἰήταο κιόντες.  
 II. 353 ἔνθα μὲν εἰς Ἀίδαο καταιβάτις ἐστὶ  
 κέλευδος. III. 419 τόδε κῶας ἀποίσσαι εἰς  
 βασιλῆος. IV. 1002 Μήδειαν . . . ἐοῦ ἐς πατρός  
 ἄγεσθαι; also IV. 1077; cf. Φ 48, Ω 160, 482;  
 β 195, etc.; also Herod. I. 92, 113; V. 51.  
 Noteworthy is the example with the possessive  
 pronoun: I. 708 εἰς ἐὸν ὥρτο νέεσθαι; cf. Ψ 574.  
 —IV. 1602 ἵππον ἐς εὐρέα κύκλον ἀγῶνος  
 στέλλῃ. IV. 689 ἀφίκοντο Κίρκης ἐς μέγαρον.  
 III. 738 νηὸν οἶσομαι εἰς Ἑκάτης; III. 841 μὲν  
 εἰς Ἑκάτης περικαλλέα νηὸν ἄγοιεν. IV. 104  
 εἰς γὰρ μιν [νῆα] βήσαντες. This last example  
 may also be tmesis. Homeric examples for  
 this category are: A 222, Z 490; α 276, δ 674,  
 κ 60, π 328, 407, ρ 442, etc.

(δ) Quasi-local are the examples of ἐς  
 with nouns denoting meetings, contests and  
 the like:—I. 654 ἰοῦσαι εἰς ἀγορὴν “going to  
 the assembly”; similarly IV. 214.—III. 1239  
 Ἴσθμιον εἰσι . . . ἐς ἀγῶνα “he went to the  
 Isthmian contest”. III. 1278 βαῖν’ ἐς ἄεθλον.  
 IV. 1154 μὴ πρὶν ἐς ἀλκὴν . . . ἐπιβρίσειεν ὄμιλος  
 “before the crowd might rush to the fight”.  
 III. 1384 ἐπειγομένους ἐς ἄρῃα “rushing into  
 fight”. IV. 1742 εἴμι δ’ ἐς αἰγῆας ἠελίου. IV.  
 805 θεοὺς δ’ εἰς δαῖτα κάλεσσα. IV. 454 ἐς  
 λόχον ἦεν; in N 277 purpose is signified. I. 109



αὐτή μιν Τριτωνὶς ἀριστῶν ἐς ὄμιλον ὥρσεν  
 Ἀθηναίη; similarly III. 1165; IV. 183.—III.  
 820 ἵνα . . . ἀντήσειεν ἐς ὠπὴν; similarly III. 907  
 αὐνὸν κέκλωμαι εἰς ὠπὴν “I summoned him into  
 my presence”. Cf. Θ 13, I 487, P 129, T 34, 45,  
 173, Ψ 685, Ω 204, 520; γ 420, etc. Under  
 this subdivision belong a few figurative  
 expressions: IV. 404 ἐς ἄτην βήσομεν; similarly  
 I. 477; IV. 1014.—I. 363 εἰς ἔργον πρῶτος  
 τράπεδ’; II. 886 ἔγρεσθ’ εἰς ἔργον. IV. 385  
 οἴχοιτ’ εἰς ἔρεβος. III. 903 μὴ πατρὸς ἐς οὐατα  
 μῦθος ἱκῆται. III. 298 ἀπαλὰς δὲ μετετρωπᾶτο  
 παρειὰς ἐς χλόον. The expression ἐς χεῖρας  
 τινὸς ἰκέσθαι “to fall into one’s hands” occurs  
 three times in Apollonius: II. 1170; IV. 415,  
 1041, with which compare K 448. Other  
 examples in Homer are Π 327; α 421, μ 372,  
 etc.—The phrase εἰς ἓν “into one place”,  
 which occurs four times in Apollonius (I. 39;  
 II. 322; IV. 135, 1333), is the equivalent for  
 the Homeric ἐς χῶρον ἓνα Δ 446, Θ 60. Similar  
 is II. 606 πέτραι δ’ εἰς ἓνα χῶρον . . . ἐρρίζωθεν,  
 which borders on the brachylogical use of εἰς,  
 i. e. the “*constructio praegnans*”, seen more  
 clearly in the following examples: I. 647 ἦ γὰρ  
 [ψυχῇ] μεμόρηται . . . ἐς αὐγὰς ἡελίου; cf. Λ 789,  
 Ψ 305.—IV. 336 εἰς ἀκτὰς πληθὺν λίπεν “he  
 left a force at the headland”. Cf. O 276 ἐφάνη

λὶς ἠυγένειος | εἰς ὁδόν; Ψ 148 μῆλ' ἱερεύσειν ἐς  
πηγάς; γ 36 ἀπεδειροτόμησα | ἐς βόθρον. Cf.  
also Herod. III. 11, V. 12, 108, VIII. 57.

(ε) Examples in which mere direction toward a place is signified, chiefly after verbs of looking or their equivalent:—IV. 310 [νῆσος] ἐς αἰγιαλοὺς ἀνέχουσα; a similar example is I. 938 εἰς ἄλα κεκλιμένη, “extending toward the sea”; also II. 732 εἰς ἄλα δερκομένη.—III. 744 ναῦται εἰς Ἑλίκην τε καὶ ἀστέρας Ὠρίωνος ἔδρακον ἐκ νηῶν; cf. I. 248 ἐς αἰδέρα χεῖρας ἄειρον. I. 725 ἐς ἥλιον ἀνιόντα | ὅσσε βάλοις. III. 951 ἐς δὲ κελεύδους | τηλόσε παπταίνεσκε. II. 684 αὐγάσσασθαι ἐς ὄμματα καλὰ θεοῖο. III. 560 ἐς δὲ πελείας | καὶ κίρκους λεύσαντες. IV. 681 εἰς τε φυνὴν εἰς τ' ὄμματα παπταίνοντες. Cf. B 271, Δ 81, M 239, N 7, O 371; ι 166, μ 247, etc.; also h. Ap. 24.

b) *The person into whose presence motion takes place.*

This use with the noun in the singular is poetic. Examples in prose are rare; cf. Thucyd. I. 128, 4. II. 37, 3. III. 3, 6. IV. 67, 2; also the example from Isaeus VII. 14 ἐλθὼν εἰς τὴν ἐμὴν μητέρα. The examples in Apollonius are:

(α) With proper names:—II. 777 πείρετ' ἐς Αἰήτην τόσσον πλόον; III. 1172 ἐς Αἰήτην ἵεναι. IV. 762 ἐς Αἰόλον ἐλθεῖν. IV. 773 εἰς

Ἦφαιστον ἐβήσατο. I. 1330 ἐβεβήκει | . . .  
 Τελαμῶν ἐς Ἰήσονα. I. 12 ἵκετο ἐς Πελίην.  
 I. 1296 ἐς Ἀγνιάδην Τίφυν δόρε. II. 277 ὅτ'  
 ἐς Φινῆα . . . ἴοιεν. For Homeric examples see  
 H 312. Θ 272, I 480, O 402, Π 574, X 499;  
 γ 317, ζ 175, ξ 127, etc.

(β) With pronouns in the singular:—  
 II. 467 εἰς ἧ κομίσσαι; IV. 772 ὄρσέν τε μιν εἰς  
 ἧ νέεσθαι. Cf. Ψ 203; χ 436. In II. 49 εἰς  
 αὐτὸν ἔχ' ὄμματα direction is signified; cf.  
 S 170. In a figurative sense I. 250 ἄλλη δ'  
 εἰς ἐτέρην ὀλοφύρετο.

(γ) With plurals:—III. 1147 εἰς ἐτάρους  
 καὶ νῆα . . . ὥρτο νέεσθαι. This example is  
 noteworthy because person and thing are  
 governed by the same preposition; cf. λ 331  
 ἐπὶ νῆα δοὴν ἐλδόντ' ἐς ἐταίρους.—IV. 1479 ἐς  
 δ' ἐτάρους ἀνιών; cf. Λ 141, X 492, etc. Of  
 direction III. 503 ἐς ἀλλήλους ὁρώωντο; cf. Ω 484.

## 2. IN A TEMPORAL SENSE.

I. 603 ὅσσον ἔς ἔνδιόν κεν εὐστόλος ὀλκὰς  
 ἀνύσσαι “as far as a vessel can sail up to  
 midday”. I. 690 ἐπερχόμενόν που ὀϊομαι εἰς  
 ἔτος “in the following year”. I. 861 ἀμβολίῃ  
 δ' εἰς ἡμαρ ἀεὶ ἐξ ἡματος ἦεν | ναυτιλίας “from  
 day to day the voyage was put off”. Similarly  
 IV. 1772 εἰς ἔτος ἐξ ἔτεος “from year to year”;  
 cf. Theocr. 18, 15.—I. 1151 ἐς ἧῶ . . . νῆσον

λίπον “toward dawn they left the island”; similarly IV. 1620, 1688.—III. 1389 μέμνει ἐς ώραίην. Cf. A 601, T 703; ι 135, λ 375, ξ 384, etc.

3. IN A METAPHORIC SENSE TO DENOTE:

a) *Purpose:*

II. 64 παρηγορέοντες ἐς ἀλκὴν “exhorting him to fortitude”. II. 1051 οὐκ ἔλπομαι ἰοὺς | τόσσον ἐπαρκέσσειν εἰς ἐκβασιν. III. 1176 πόρε δέ σφιν .. | .. Αἰήτης χαλεποὺς ἐς ἄεθλον ὁδόντας. IV. 1459 ἄρμενοι ἐς τόδε ἔργον. Cf. A 226, E 737; τ 429, etc.

b) *A limit or measure:*

I. 1193 τόσση . . . μῆκός τε καὶ ἐς πάχος ἦεν ἰδέσθαι. II. 221 γῆρας . . . ἐς τέλος ἔλπω; II. 314 Διὸς νόον . . . χρειών . . . ἐς τέλος. III. 1381 οὗτα .. | .. πολέας μὲν ἔτ' ἐς νηδὺν λαγόνας τε | ἡμίσεας ἀνέχοντας. Cf. II 640, Σ 353, X 397, etc.; also h. Merc. 462, h. VII. 29. Without Homeric parallel is ἐς with the numeral in II. 976 τετράδ~~ος~~ εἰς ἑκατὸν δεύοιτό κεν “it would lack but four to one hundred”.

— περί τ' ἀμφί τε —

This combination of περί and ἀμφί occurs once in Apollonius and once in Homer in case-construction; viz: III. 633 περί τ' ἀμφί τε τοίχους | πάπτηνεν; cf. P 760 πολλὰ δὲ τεύχεα χαλὰ πέσον περί τ' ἀμφί τε τάφρον.

## II. PREPOSITIONS WITH TWO CASES.

(GENITIVE AND ACCUSATIVE.)

— *διά* —

The preposition *διά* means "through", first in a local then in a causal sense. In composition with verbs it has frequently the meaning "apart", "in twain". Its numerical relation with the cases as well as its different usages vary much in poetry (especially epic) and in prose. In Homer the relation of the cases is: 4 gen., 3 acc.; in the Orators: 1 gen., 3 66 acc. Apollonius agrees with Homer, having 36 examples of the genitive and 29 of the accusative. While in Homer, as also in Apollonius, this preposition is confined almost exclusively to the local use, in prose and in comedy the metaphoric uses to denote cause, origin, author, quality, means, manner and the like preponderate. Cf. Lutz, pp. 63-69; Sobolewski, pp. 109-121; Krebs, pp. 65-69.

### A. WITH THE GENITIVE.

#### ONLY IN A LOCAL SENSE.

(α) Of linear motion "through" a place and beyond it, *διά* being equivalent to *διέχ* and *διαπρό*; cf. Kuehner-Gerth, Sec. 434. In some of the examples motion is implied:—I. 237 *ἴσαν μετὰ νῆα δι' ἄστεος*; also III. 871, 884.—II. 686 *βῆ ῥ' ἵμεναι πόντονδε δι' ἠέρος*; similarly I. 777; II. 935, 1036; III. 141, 275, 1357, 1378;

IV. 966, 1169, 1285.—IV. 123 δι' ἀτραπιτοῖο μεθ' ἱερὸν ἄλσος ἵκοντο. II. 779 ὅτε δεῦρο δι' Ἀσίδος ἠπείροιο | πεζὸς ἔβη; IV. 1567 νῆα . . . ἐκομίσσαμεν . . . δι' ἠπείρου. IV. 1662 διὰ κληίδος ἰοῦσαν. II. 187 διὰ νεφέων . . . αἰσσοῦσαι. IV. 913 νῆχε δὲ πορφυρέοιο δι' οἴδματος. I. 789 ἐσσυμένως καλῆς διὰ παστάδος εἴσεν ἄγουσα. II. 329 δι' αὐτῶν | πετράων πόντονδε σὴ πτερύγεσσι δίηται; also II. 565.—IV. 1543 διὰ ῥωχμοῖο δύνεται. IV. 632 ἐπὰ διὰ στομάτων ἔει ῥόον. IV. 847 σεύατ' . . . δι' ὕδατος. I. 377 δι' αὐτάων [φαλάγγων] φορέοιτο. Cf. B 458, E 752, I 478, Ξ 288, Γ 49, X 309; ο 183, 293, etc.

(β) Of diffusive motion, remaining within a space but spreading all through it:—III. 211 ἥερα πουλὺν ἐφῆκε δι' ἄστεος. I. 1137 ἰωὴ . . . πλάζοιτο δι' ἕρος. IV. 1458 δι' ἠπείροιο κιόντες; also IV. 1472.—III. 761 ὁδύνῃ σμύχουσα διὰ χροός. Cf. κ 118 etc.; also h. Merc. 231, h. Cer. 67, 130.

In IV. 199 διὰ νηὸς ἀμοιβαδὶς ἀνέρος ἀνὴρ ἐζόμενος the sense of διὰ fades into that of ἐν. Cf. ι 400. Similarly in the quasi-local examples III. 1312 διὰ φλογὸς εἶδαρ ἐλυσθεῖς and IV. 872 σπαίροντα διὰ φλογός.

A figurative local use is to be found in III. 792 με διὰ στόματος φορέουσαι. The closest Homeric parallel Ξ 91 is not so bold and

shows the accusative instead of the genitive. Cf. Xen. Cyr. 1, 4.25.

The uses of *διά* with the genitive denote the time or the instrument are post-Homeric constructions, and are for that reason not found in Apollonius.

## B. WITH THE ACCUSATIVE.

### 1. IN A LOCAL SENSE.

This use is poetic and mainly Homeric. No distinction between the accusative and the genitive can be drawn except that *διά* in the sense of “between” (I. 2, etc.) is confined to the accusative:—I. 2 *διά πέτρας* | *Κυανέας* . . . ἤλασαν Ἀργῶ; similarly II. 214, 422; IV. 784, 1000. Cf. Ψ 846.—I. 922 *διά βένθεα πόντου* | *ἰέμενοι*. IV. 644 *δι’ ἔθνεα μυρία Κελτῶν* | *καὶ Λιγύων περόωντες*. IV. 272 *διά πᾶσαν ὁδεῦσαι* | *Εὐρωπην Ἀσίην τε*. IV. 290 *βαδὺν διά κόλπον ἵησιν*. IV. 374 *φασγάνῳ αὐτίκα τόνδε μέσον* *διά λαιμόν ἀμῆσαι*. III. 1052 *στυφελὴν διά νειὸν ἀρόσσης*. IV. 1763 *διά μυρίον οἶδμα λιπόντες* | *Αἰγίνης ἀκτῆσιν ἐπέσχεδον*. I. 9 *ῥέεθρα κιὼν διά*. IV. 306 *Καλὸν δὲ διά στόμα πείρει*; similarly IV. 647. Cf. Ξ 91, P 283, Ψ 122, etc. .

As an example of diffusive motion can be cited only III. 709 *ὦρτο δ’ ἰωὴ | λεπταλήν διά δώματ’*; cf. A 600; ζ 50.

## 2. IN THE TEMPORAL SENSE.

In Homer this use is confined to the Odyssey and chiefly to Θ, Κ and Ω of the Iliad; cf. Vogrinz, p. 215. The examples in Apollonius are—*διὰ κνέφας* I. 518, 651, 1255; II. 155, 729, 1287; III. 1361; IV. 70, 1069. *διὰ νύκτα* II. 42; IV. 868. Cf. B 57, K 41, 142, etc.

## 3. IN THE CAUSAL SENSE "OWING TO".

I. 423 *σὴν διὰ μῆτιν*; also II. 75. Cf. A 73, K 497; S 520, etc; also h. Cer. 414.

## — διέκ —

In the use of this preposition Apollonius differs considerably from Homer. He has it 21 times in case-construction, whereas Homer has it only 12 times (all in the Odyssey, except O 124). Homer uses it only with the genitive; Apollonius has it 11 times with the genitive and 10 times with the accusative. It occurs *only in the local sense*.

### A. WITH THE GENITIVE.

II. 746 *διέξ ἄκρης ἀνερεύγεται*; also II. 752.—I. 1157 *διέξ ἁλὸς αἰσσοῦσαν*; cf. I. 1328; II. 351, 806.—II. 644 *διέξ Ἀίδαο βερέδρων | στελλοίμην*. III. 158 *βῆ δὲ διέκ μεγάροιο*. III. 887 *διέκ πεδίων ἐλάουσα*; similarly III. 915.—IV. 161 *πολυπρέμνοιο διέξ ὕλης τετάνυστο*. Homer has only the two phrases *διέκ μεγάροιο* x 388, ρ 61, σ 185, τ 47, etc; and *διέκ προθύροιο* O 124; σ 101, etc.



## B. WITH THE ACCUSATIVE.

I. 1014 διέξ ἄλός οἶδμα νέοντο; also IV. 457, 657.—II. 622 νῆα διέκ πέλαγος σεῦεν. II. 560 ἴν' ἔπειτα διέκ πέτρας ἐλάσειαν; similarly II. 618; IV. 304, 858, 961; cf. διὰ πέτρας s. διά. III. 73 μ' ἀναείρας . . . ὤμοισι διέκ προαλὲς φέρειν ὕδωρ.

## — κατά —

The radical sense of *κατά* is "down". Collateral with this is the meaning of extension "through". These two local uses are practically the only ones in epic poetry, the metaphoric use to denote conformity excepted. While the meaning "down" predominates in the use with the genitive, "through" is expressed chiefly by the accusative. In Attic prose these local usages disappeared almost entirely and in their place developed a number of metaphoric uses to denote time, cause, occasion and the like. Cf. Lutz, pp. 69-81. Apollonius avoided all these later prose-constructions.

In point of the frequency of *κατά* with its respective cases, the accusative ranks first in all departments of the literature. The proportion in Apollonius is as 1 to 3, which is also that for the Orators. In Homer it is as 1 to 8, and in the later historians it varies as much as 1 to 25. Cf. Westphal for Xenophon and Krebs for Polybius.

## A. WITH THE GENITIVE.

The only use with the genitive in Apollonius as in Homer is the local use. The

examples in Apollonius express (α) motion “down from”, (β) motion “down upon” and (γ) position “down beneath” or “in”. This last use is not Homeric.

(α) To denote the origin or starting point from which the motion proceeds. The genitive is ablative and the line of motion usually vertical:—II. 286 *κατὰ δ' αἰθέρος ἄλτο*; similarly II. 429; III. 1264; IV. 510, 840, 1704.—IV. 34 *βλεφάρων δὲ κατ' ἄθροα δάκρυα χεῦεν*. IV. 911 *ξεστοῖο κατὰ ζυγοῦ ἐνδορε πόντῳ*. I 565 *καὶ δ' αὐτοῦ [ἴστοῦ] λῖνα χεῦαν*. I. 1261 *κατὰ προτάφων ἅλις ἰδρὼς κήκειν*. III. 70 *κατ' αὐτῶν [ὀρέων] χεῖμαρροι...φορέοντο*; IV. 444 *ἡλιβάτοιο κατ' οὔρεος ἤγαγε θῆρα*. IV. 1600 *ἦκε κατὰ πρύμνης*; similarly IV. 1594 *σφάξε κατὰ πρύμνης*. Here belongs IV. 638 *Ἦρη σκοπέλοιο καδ' Ἐρκυνίου ἰάχησεν*, where motion of the sound is implied. For Homer compare: Z 128, Λ 196, 811, N 539, O 74, 169, Υ 52; ξ 399, etc.

(β) To denote the “terminus” to which the motion tends:—IV. 654 *κατ' αἰγιαλοῖο κέχυνται*. III. 1021 *κατ' οὔδεος ὄμματ' ἔρειδον* (the direction of sight is practically a motion of the eye). IV. 158 *φάρμακ' ῥαίνει κατ' ὀφθαλμῶν*; IV. 1523 *πολλὴ κατ' ὀφθαλμῶν χέετ' ἀχλὺς*; cf. E 696=Π 344; also Γ 217; Π 123, Υ 321, 421, Ψ 100, etc. More difficult

to classify and without Homeric parallel is IV. 315 ὑψοῦ νήσοιο κατ' ἀκροτάτης ἐνέοντο. Cf. Haggett, p. 33.

(γ) To denote position "down beneath" or "in";—I. 155 Λυγχεὺς . . . ἐκέχαστο | ὄμμασιν, εἰ ἐτεόν γε πέλει κλέος, ἀνέρα κείνον ῥηιδίως καὶ νέρδε κατὰ χθονὸς αὐγάζεσθαι. IV. 1326 κατὰ νηδύος . . . φέρουσα; also IV. 1352, 1371. Though post-Homeric, this use is still poetic; cf. Krueger Sec. 68, 24 A. 1.

## B. WITH THE ACCUSATIVE.

### 1. IN A LOCAL SENSE.

As κατὰ with the genitive denotes the starting or finishing point in a line of motion, so the accusative usually describes the whole of that line's motion. The line need not be vertical, and so κατὰ comes to be used like ἀνά or διά.

#### a) *Of motion to signify.*

(α) "Over" or "through", like διά:—Two very good examples to show that κατὰ is almost synonymous with διά are: I. 2 Πόντοιο κατὰ στόμα καὶ διὰ πέτρας . . . ἤλασαν Ἀργῷ; also IV. 1000.—III. 1241 εἰσι . . . κατ' ἄλσος. III. 873 τρώων εὐρείαν κατ' ἀμαξιτόν; similarly III. 1237.—III. 1335 βάλλεν ἀρηρομένην αἰεὶ κατὰ βῶλον ὁδόντας. I. 575 κατ' ἵχνια σημαν-

τῆρος . . . ἐφέπονται III. 411 τοὺς ἐλάω . . .  
 στυφελὴν κατὰ νεῖδον Ἄρῃος. IV. 363 κατὰ  
 πόντον . . . φορεῦμαι; IV. 1319 πλαζόμενοι κατὰ  
 πόντον.—III. 113 βῆ δ' ἵμεν Οὐλύμποιο κατὰ  
 πτόχας. IV. 473 αἶμα κατ' ὠτειλὴν ὑποῖσχετο.  
 Cf. A 483, Δ 276, 278, K 136, Λ 68, Π 349,  
 Σ 321, T 25, X 146, Φ 559, Ψ 330; β 406, 429,  
 ξ 473, π 150, σ 97, etc.

(β) "Upon", of inflicting wounds. This  
 use is frequent in Homer; but Apollonius has  
 only two instances, having had little occasion  
 for it in a descriptive poem:—I. 429 κατὰ  
 πλατὺν αὐχένα κόψας. II. 111 οὐτα . . . κατὰ  
 λαπάρην Ταλαοῖο. Cf. E 66, 73, 579, Z 64,  
 Ξ 447, Π 343; Φ 406, etc.

(γ) "Under":—IV. 964 κατὰ βένθος . . .  
 δύνον. Cf. Z 136, etc. Other more noteworthy  
 examples are: II. 1037 τινάζαμενος πτέρυγας  
 κατὰ νῆα; cf. κ 122.—III. 809 δεῖμ' ὀλοὸν  
 στυγεροῖο κατὰ φρένας ἦλδ' Ἀΐδαο; cf. T 125.—  
 IV. 145 κατ' ὄμματα νεΐσετο; cf. h. Ven. 156.

b) *Of extent "over", or of place "within" "among"*  
*"on" or "at".*

IV. 1769 κατ' ἀγῶνα . . . δηριόωντο. III.  
 1353 κατὰ πᾶσαν ἀνασταχύεσκον ἄρουραν.  
 I. 621 κατὰ δῆμον ἄνασεν; III. 639 μνάσθω  
 ἐὼν κατὰ δῆμον . . . κούρην. IV. 968 ἐρσήεντα  
 κατὰ δρία ποιμαίνεσκεν. I. 974 κατὰ δώματ'

ἀκήρατος ἦεν ἀκοιτις; II. 499 κατὰ δώματ' . . .  
 εὐνάζοντο. III. 168 καδ' ἔλος λελοχημένοι.  
 IV. 1216 δέχονται . . . καδ' ἱερὸν Ἀπόλλωνος.  
 IV. 414 κατὰ μῶλον ἀλέξω δούρατα Κόλχων.  
 III. 753 φθίσθαι . . . κατὰ νειὸν Ἄρηος; also III.  
 777.—III. 176 κατὰ νῆα . . . μίμνεδ'. II. 773  
 ἀβόλησαν . . . κατὰ νῆσον; similarly III. 324.—  
 I. 247 ὥς φάσαν . . . κατὰ πτόλιν; also IV. 1066.  
 —II. 995 ἄλσεος Ἀλκμονίοιο κατὰ πτύχας  
 εὐνηδεῖσα. [III. 684 ἐνερδε κατὰ στήθος  
 πεπότητο [μῦθος]. I. 1253 ξύμβλητο κατὰ  
 στίβον Ἡρακλῆι; similarly III. 534, 926, 1217.  
 —IV. 1645 σύριγξ αἱματόεσσα κατὰ σφυρόν.  
 II. 824 κατὰ πλατὺ βόσκετο τίφος. III. 1053  
 κατὰ ὠλκας ἀνασταχύωσι Γίγαντες; similarly  
 III. 1332. Cf. A 487, B 99, 130, 211, E 332,  
 Z 391, Θ 54, Λ 77, M 318, N 707, O 682, Π 96,  
 Υ 231, X 146; α 247, 375, β 140, 383, etc.

2. IN A METAPHORIC SENSE TO DENOTE:

a) *Fitness or conformity.*

I. 8 κατὰ βάζιν. I. 371-372 σκάπτων δ'  
 αἶψα κατ' εὖρος ὅσον περιβάλλετο χῶρος | ἥδ' ἐ  
 κατὰ πρόραν. I. 299 μοῖραν κατὰ θυμὸν  
 ἀνιάζουσά περ ἔμπης τλῆθι φέρειν. I. 382 κατὰ  
 καιρόν. II. 756 κατὰ κλέος. I. 333=I. 839,  
 1210; III. 1040; IV. 360 κατὰ κόσμον. II. 1162  
 κατὰ μοῖραν. III. 552 κατ' οἰωνόν. I 660 κατὰ  
 χρεῖω; III. 189=IV. 530, 887 κατὰ χρέος. Cf.

A 136, 286, B 214, E 759, Θ 146, K 169, Λ 48, M 85, P 205, Ω 622; Σ 489, etc.

*δ) Distribution.*

I. 358 πεπάλαχθε κατὰ κληίδας ἐρετμά.  
II. 999 κεκριμέναι κατὰ φύλα. Cf. B 362, I 521, etc.

— παρέκ —

This double preposition, formed from παρά and ἐκ, governs either the accusative or the genitive, according as the stress falls on the first or second element.

A. WITH THE GENITIVE.

1. LOCAL.

II. 975 ῥέεδρα . . . παρέξ ἔθεν ἀνδιχα βάλλων; cf. K 349.—IV. 550 τῆσδε παρέξ ἄλός; cf. ι 116.

2. METAPHORIC, "CONTRARY TO".

II. 344 μὴ τλῆτ' οἰωνοῖο πάρεξ ἔτι νηὶ περῆσαι; cf. III. 552=III. 742 παρέξ οὗ πατρός.

B. WITH THE ACCUSATIVE.

1. LOCAL, "ALONGSIDE OF".

II. 1012 σώνοντο παρέξ Τιβαρηνίδα γαῖαν; cf. I 7; μ 276, 443. Quasi-local is also II. 1115 παρέξ ὀλίγον θανάτοιο.

2. METAPHORIC, "CONTRARY TO".

I. 130; 323; IV. 102 παρέκ νόον; cf. K 391, Υ 133.—I. 1315 παρέκ . . . Διὸς . . . βουλήν; cf. h. Ven. 36.—II. 341 μὴ τλῆτε παρέξ ἐμὰ δέσφατα βῆναι; cf. h. Merc. 547.

**Form:**—Υπέρ and ὑπείρ (poetic) are etymologically the same as Sanskrit *upāri* and Latin *s-uper*. The form ὑπείρ occurs five times in Apollonius, as also in Homer; and only in the phrase ὑπείρ ἄλλα, where the long syllable is necessary for the meter.

**Meaning:**—The fundamental meaning of ὑπέρ is “over”, “above”. With the genitive it denotes chiefly position “over” or, in a geographical sense, “beyond”, where the prospective might justify one to say “above”; and sometimes motion “over” or “across” a space or an object. This last use is more common with the accusative. In Apollonius ὑπέρ signifies a few times motion “along side of”, which is not a Homeric usage. While these local meanings prevail in epic poetry, in the later language the metaphoric usages to denote “in defence of”, “in behalf of” come into greater prominence. Cf. Kühner-Gerth, Sec. 435; Sobolewski, pp. 134-136; Lutz, pp. 89-97; Krebs, pp. 40-43. Likewise, the accusative diminishes very much in the later language, as the following figures show: Aristophanes—gen. 24, acc. 2 of which one passage is disputed; the Orators—gen. 1270, acc. 21; Polybius—gen. 533, acc. 39; Xenophon—gen. 130, acc. 13. Cf. Sobolewski, Lutz, Krebs and Westphal respectively. Apollonius agrees with Homer in the numerical relation of ὑπέρ with its cases. Homer has: gen. 49, acc. 331; Apollonius: gen. 29, acc. 15.

# A. WITH THE GENITIVE.

## 1. IN A LOCAL SENSE TO DENOTE:

(α) Position “above” or “over”:—I. 776 δόμων ὑπερ ἀντέλλοντα. II. 171 ὑπὲρ νεφέων ἡερμένον. II. 580 ὑπὲρ κεφαλῆς γὰρ ἀμήχανος ἦεν ὄλεθρος; similarly IV. 1348 ἔσταν ὑπὲρ κεφαλῆς. II. 1087 κόναβον τεγέων ὑπερ εἰσαῖοντες. IV. 139 ὥς δ’ ὅτε τυφομένης ὕλης ὑπερ αἰθαλόεσσα | καπνοῖο στροφάλιγγες ἀπείριτοι εἰλίσσονται. IV. 1269 γαίης ὑπερ ὅσσον ἔχουσα. Cf. B 20, 59, N 200, Σ 226, Ψ 68; δ 803, Σ 68, etc. Here belong three examples in which ὑπὲρ means practically “on”: II. 94 κόψε . . . ὑπὲρ οὐατος. II. 103 ἤλασ’ ἐπεσσύμενον κεφαλῆς ὑπερ. II. 108 τοῦ δ’ ἄσσον ἰόντος | δεξιτερῇ σκαιῆς ὑπὲρ ὀφρύος ἤλασε χειρί. Cf. Δ 528, N 616, O 483.

(β) Position “beyond”:—I. 940 κεῖνται δ’ ὑπὲρ ὕδατος Αἰσῆποιο. II. 362 τῆς [ἄκρης] καὶ ὑπερ . . . περισχίζονται ἀέλλαι. II. 398 ὦν ὑπερ [Βυζήρων] . . . Κόλχοι ἔχονται (dwell); cf. Herod. VII. 69.—IV. 286 πηγαὶ γὰρ ὑπὲρ πνοιῆς βορέας . . . μορμύρουσιν. IV. 1576 πέλαγος Κρήτης ὑπερ. IV. 1624 ἀγκῶνος ὑπερ προύχοντος ἴδοντο. Cf. Ψ 73; ν 257.

(γ) Motion “over” or “across”:—I. 1084 ὑπὲρ ξανδοῖο καρήατος Αἰσονίδαο πωτᾶτ’ ἀλκυνονίς. II. 585 νηὸς ὑπὲρ πάσης κατεπάλμενον.



III. 1362 λάμπων ἀναλδήσκοντες ὑπὲρ χθονός.  
 IV. 1424 ὑπὲρ γαίης ὀρθοσταδὸν ἵέξοντο. In  
 II. 271 and III. 1112 ὑπὲρ πόντοιο is used in  
 the sense of ὑπὲρ ἅλα ρ 575; Ω 320. Cf. further  
 O 382, etc. Significant is IV. 1691 βάλοιεν  
 ὑπὲρ Σαλμωνίδος ἄκρης, i. e. “alongside of”; cf.  
 ξ 300. This seems to have been the start for  
 the un-Homeric ὑπὲρ c. acc. to denote motion  
 “alongside of”.

## 2. IN THE METAPHORIC SENSE.

(α) “In behalf of”:—II. 636 ἐῆς ψυχῆς  
 ἀλέγων ὑπερ. IV. 380 δεινῶν ὑπερ . . . ὀτλήσω.  
 IV. 406 Κόλχοις ἦρα φέροιεν ὑπὲρ σέο. Cf. A 444,  
 Z 524.

(β) “About”, “concerning”:—IV. 531  
 Πυθὼ ἱρὴν πεισόμενος μετεκίαδε τῆσδ’ ὑπὲρ  
 αὐτῆς ναυτιλίας. IV. 1175 ὃν νόον ἐξερέων  
 κούρης ὑπερ. This usage seems to be post-  
 Homeric.

(γ) In entreaties, like πρὸς c. gen.:—III.  
 701 λίσσομ’ ὑπὲρ μακάρων σέο τ’ αὐτῆς ἠδὲ  
 τοκῶν. Cf. O 660, 665, X 338, Ω 466; o 261.

## B. WITH THE ACCUSATIVE.

### 1. IN A LOCAL SENSE TO DENOTE:

(α) Motion “over” and “beyond”:—I. 236  
 ὑπεῖρ ἅλα ναυτίλλεσθαι; similarly I. 918; II.  
 1140; III. 1071; IV. 299.—III. 198 ὑπὲρ δόνακας  
 τε καὶ ὕδωρ | χέρσονδ’ ἐξαπέβησαν. III. 219

ὑπὲρ οὐδὸν . . . ἔβαν. III. 1191 ἥελιος . . . δύνετο |  
 . . . νεάτας ὑπὲρ ἄκριας Αἰθιοπῶν. IV. 1692  
 Κρηταῖον ὑπὲρ μέγα λαῖτμα θέοντας. Cf. E 16  
 Ψ 227, Ω 13; γ 73, δ 172, η 135, ι 254, 260,  
 ν 63, etc.

(β) Motion “alongside of”:—I. 568  
 Τισαῖην . . . ὑπὲρ δολιχὴν θέον ἄκρην. I. 599  
 Κυναστραῖην ὑπὲρ ἄκρην | ἥνυσαν. This use is  
 post-Homeric.

(γ) Position “above”:—II. 378 Γενηταίην  
 ὑπὲρ ἄκρην [ναιετάουσι]. Also this use is post-  
 Homeric. Cf. Xen. Ana. I. 1, 9.

## 2. IN THE METAPHORIC SENSE “CONTRARY TO”.

I. 1030=IV. 20 ὑπὲρ μόρον and IV. 1252  
 ὑπὲρ Διὸς αἶσαν. Cf. Γ 59, Z 333, 487, Π 780,  
 Υ30, 336, Φ 517; α 34, 35, ε 436, etc.

## III. PREPOSITIONS WITH THREE CASES.

### — ἀμφί —

As its connection with ἀμφώ, Latin *ambo*, shows,  
 ἀμφί denotes primarily in a local sense a surrounding  
 from *both* sides. This limitation, however, disappears  
 in most cases, and ἀμφί comes to have the same  
 meaning as περί, i. e. “around about”, “on *all*  
 sides”. Of the two prepositions ἀμφί is the more  
 poetic and the rarer. It is not found in the Orators  
 (Lutz, p. 63, Note), nor in Polybius (Krebs, p. 98),

nor in Aristotle (Hagfors, p. 70). In Plato it is rare. In Thucydides it occurs only twice (Debbert, p. 29). Aristophanes has five examples, one c. dat, and four c. acc. (Sobolewski, p. 229). Xenophon, differing here again from the other Attic prose-writers, has it 147 times, twice c. gen. and 145 times c. acc. (Westphal, p. 3).

Herodotus and the Tragedians approached more closely to the epic usage, and they construe *περί* with three cases. Cf. Lundberg, pp. 24-25; Lalin, pp. 18-21; Schumacher, pp. 6-16.

Apollonius agrees with Homer in general usage; but differs from him in the numerical relation with cases, as the following figures show:

Apollonius: gen. 11, dat. 32, acc. 26.

Homer: " 2, " 88, " 135.

The increase with the dative is not surprising, because this is the most poetic of the three constructions. The increase with the genitive is due to the tendency to replace the prosaic *περί* by a poetic *ἀμφί*.

#### A. WITH THE GENITIVE.

ONLY IN THE METAPHORIC SENSE "ON ACCOUNT OF", "FOR", "ABOUT":

I. 120 τῆς δ' ἀμφὶ . . . ἐμόγησε. I. 1150 δαῖτ' ἀμφὶ θεῶς θέσαν. I. 1214 βοὸς ἀμφὶ γεωμόρου ἀντιόωντα; similarly II. 89 ἦντε ταύρω | φορβάδος ἀμφὶ βοὸς . . . δηριάσθον.—I. 1343 ἀμφ' ἐμεῦ . . . δηρίσασθαι. II. 637 ἀμφὶ δὲ τοῖο | καὶ τοῦ ὁμῶς, καὶ σείο, καὶ ἄλλων δείδι' ἐταίρων. II. 971 Ἰππολύτη ζωστῆρα . . . ἐγγυάλιξεν | ἀμφί

κασιγνήτης. III. 1100 ἄμφ' αὐτῆς [ξυναρέσσατο Μίνως]. IV. 491 ἄμφ' αὐτοῖο μέλοντο. IV. 1469 οὗ ἔθεν ἄμφ' ἐτάριοι μεταλλῆσαι τὰ ἕκαστα. The two examples in Homer are II 825 and S 267; cf. also Aesch. Ag. 62, 1083, 1141; Sept. 1012.

Noteworthy is the example in an entreaty, where ἄμφι is synonymous with ἔνεκα, ὑπέρ or πρὸς:—II. 216 Φοίβου τ' ἄμφι καὶ αὐτῆς εἵνεκεν Ὕρης λίσσομαι. Homer has no parallel; but compare Eurip. Supp. 280.

## B. WITH THE DATIVE.

### 1. IN A LOCAL SENSE TO DENOTE POSITION “AROUND”, “AT”, “NEAR”, “AMONG”, “ON” OR “IN”:

(α) Of a place or object:—I. 618 σὺν τῇσιν εἶους ἔρραισαν ἀκοίτας | ἄμφ' εὐνῇ (i. e. in bed). I. 1033 ἄμφι δὲ δουρὶ ὀστέον ἔρραισθη. II. 703 ἄμφι δὲ δαιομένοις [μηρίοις] εὐρὺν χορὸν ἐστήσαντο. II. 733 ἄμφι δὲ τῇσιν [πέτραις] κῦμα . . . βρέμει. III. 137 ἄμφι δ' ἐκάστω [κύκλῳ] διπλόαι ἄψιδες . . . εἰλίσσονται. Cf. Σ 344, X 443, Ψ 40; S 434, etc.—Quasi-local are also III. 117 ἄμφ' ἀστραγάλοισι . . . ἐψιώντο “they amused themselves around the dice”, i. e. they played dice. The simple dative occurs in φ 430; in Ψ 88 the preposition is causal. Apollonius has also ἄμφι c. acc. with ἐψιάομαι in II. 813, and παρά

c. dat. in I. 458.—III. 623 οἶστο δ' ἀμφὶ βόεσσιν αὐτὴ ἀεθλεύουσα; similarly IV. 364.—IV. 731 ὄσα τ' ἀμφὶ δοῦσι ἐμόγησαν ἀέθλοις.

(β) Of parts of the body:—I. 221=II. 680 ἀμφὶ δὲ νώτοις. I. 721=III. 1281 ἀμφ' ὤμοισι. I. 1172 ἀμφὶ δὲ ποσσίν. Cf. B 45, Γ 328, Λ 527, N 36; λ 586, ξ 23.

(γ) Of persons:—I. 1306 ἀμήσατο γαῖαν ἀμφ' αἰτοῖς [i. e. νιάσι Βορέας]. I. 1327 ἀμφὶ δὲ οἱ [Γλαύκῳ] . . . ἄφρεεν ὕδωρ. IV. 136 ἀμφὶ δὲ παισὶν | νηπιάχοις . . . ῥοίζῳ παλλομένοις χεῖρας βάλλον ἀσχαλόωσαι [λεχωίδες]. IV. 957 ἀμφὶ δ' Ἀθήνῃ | βάλλε χέρας. IV. 1061 τῇ δ' ἀμφὶ [γυναικί] κινύρεται ὀρφανὰ τέκνα | χηροσύνη πόσιος. Cf. M 396, N 181; γ 429, ρ 38, φ 223, etc.

## 2. IN A METAPHORIC SENSE TO DENOTE:

(α) The cause “on account of”, “for”:—II. 838 ἀμφὶ δὲ κηδείῃ νέκνος μένον ἀσχαλῶντες “they remained sorrowful on account of the burial of the dead”. III. 318 ὑποδδείσας ἀμφὶ στόλῳ Αἰσονίδαο. III. 459 τάρβει δ' ἀμφ' αὐτῷ. IV. 575 βουλὰς ἀμφ' αἰτοῖς. IV. 1029 ἀμφὶ τ' ἀέθλοις . . . ἀτύζομαι. Cf. Γ 157, I 547, Ω 108; δ 153, λ 546, etc. Here belong two examples of the inner cause: II. 96 ὁ δ' ἀμφ' ὀδύνῃ γυνὴ ἤριπεν; cf. h. Merc. 172.—IV. 1065 ὀξείης . . . πεπαρμένον ἀμφ' ὀδύνῃσιν; cf. Ψ 88. The simple dative occurs in E 399.

(β) The object of contention “for”:—

I. 747 ἀμφὶ δὲ βουσὶν Τηλεβόαι μάρναντο. III. 1385 ἀμφ’ οὔροισιν ἐγειρομένου πολέμοιο. Cf. Γ 70, Μ 421, Ξ 447, Ο 587.

(γ) With verbs of hearing and the like: “about”, “concerning”:— III. 678 ἐδάης ἐκ πατρὸς ἐνίπην | ἀμφί τ’ ἐμοὶ καὶ παισίν. IV. 356 τίνα τήνδε συναρτύνασθε μενοινῆν | ἀμφ’ ἐμοί. IV. 1331 ἀμφὶ δὲ νόστῳ | οὔτι μάλ’ ἀντικρὺ νοέω φάτιν. Cf. Π 647; δ 151, etc.

### C. WITH THE ACCUSATIVE.

#### ONLY LOCAL IN APOLLONIUS AS IN HOMER.

(α) Of a place or object:—I. 1178 ἀμφ’ Ἀργανθώνειον ὄρος προχοάς τε Κίοιο [ἀφίκοντο]. I. 1184 ἀμφὶ πυρήια δινεύεσκον. I. 1248 ἀμφὶ δὲ χῶρον φοίτα κεκληγώς. II. 376 ἀμφὶ σιδήρεα ἔργα μέλονται. II. 516 ἀμφί τ’ ἐρυμνῆν | Ὀδρυν καὶ ποταμοῦ ἱερὸν ῥόον Ἀπιδανοῖο. II. 767 Κύζικον ἀμφὶ Δολιονίην ἐτέλεσαν. II. 813 δαῖτ’ ἀμφὶ . . . ἐψιόωντο. II. 850 ἀμφὶ δὲ τήνγε φάλαγγα παλαιγέneos κοτίνοιο | ἄστυ βαλεῖν. III. 881 ἀμφὶ ἄλσεα καὶ σκοπιάς πολυπίδακας [ἀγρόμεναι]. IV. 51-52 ἄλωμένη ἀμφί τε νεκρούς, | ἀμφί τε δυσπαλέας ρίζας χθονός. IV. 535 κεύδεται αἶη | ἀμφὶ πόλιν Ἀγανῆν Ἑλληίδα. IV. 550 ἀμφί τε γαῖαν | Αἰσονίην νήσους τε Λιγυστίδας . . | . . Ἀργῶης περιώσια σήματα νηὸς | νημερτές πέφαται. IV. 1452 μυῖαι | ἀμφ’ ὀλίγην μέλιτος γλυκεροῦ λίβα πεπτηνῖαι. Cf. Β 461, 533, Δ 425, Η 135, 434, 435, Ι 530; λ 513, etc.

(β) Of persons:—I. 843 ἀμφὶ δὲ τόνγε νεήνιδες . . . εἰλίσσοντο κεχαρμέναι. I. 883 ἀνέρας ἀμφὶ κινυρόμεναι προχέοντο. II. 452 τὸν δ' ἀμφὶ περικτίται ἰγερέδοντο. III. 1215 ἀμφὶ δὲ τήνγε | [Ἑκάνην] ὀξείη ὕλακῃ χθόνιοι κύνες ἐφδέγγοντο. Cf. Γ 231, Λ 419, Μ 414, Π 601; λ 570, etc.

(γ) Of parts of the body:—I. 427 ῥοπάλω μέσσον κάρη ἀμφὶ μέτωπα | πλῆξεν; IV. 44 πέπλον . . . ἀμφὶ μέτωπα | στειλαμένη καὶ καλὰ παρήια.—III. 121 γλυκερὸν δέ οἱ ἀμφὶ παρειᾶς | χροῖῃ δάλλεν ἔρευθος; similarly III. 461; IV. 1277.—III. 761 ἀμφὶ τ' ἀραιᾶς | ἱνας . . . δύνει ἄχος. IV. 1347 ἐζωσμέναι . . . ἀμφὶ τε νῶτα καὶ ἰξύας; similarly IV. 1609. Cf. K 573, Π 580, Σ 414; β 153, etc.

— ἀνά —

The preposition ἀνά belongs chiefly to the department of poetry. Attic prose-writers avoid it almost entirely. To use the words of Gildersleeve, “ἀνά is dead to the prose of everyday life and κατὰ reigns in its stead.” Lutz (p. 4) cites only three examples from the Orators (Andoc. 2, Dem. 1), to which Sobolewski (p. 66) has added another from Demosthenes. Likewise, of all prepositions in Polybius ἀνά has the least number of occurrences; cf. Krebs, pp. 33-34. Herodotus and Xenophon, who approach nearer to the poetic diction, use it somewhat oftener; cf. Lundberg, pp. 16-17; and Westphal, p. 3. “The large use of ἀνά,” as Gildersleeve remarks in the American Journal of Philology, Vol. XXIII., p. 26, “gives at

once an antique hue and we may expect to find it in *conscious* poetry." In this regard we are not disappointed in Apollonius, who in proportion to the bulk of his work uses it more frequently than Homer. He restricts its use, however, to the accusative ( with the possible exception of II. 701, where it might be construed with the dative, although tmesis is evidently intended ), and employs it only in a local sense. In lyric poetry and in the lyric parts of tragedy *ἀνά* is used with the dative. Homer also has nine examples of this use, and in three passages ( β 416, ι 177, ο 284 ), he seems to use it even with the genitive, according to Delbrück, Monro, Vogrinz and others. As this construction, however, does not occur elsewhere in the literature, it seems preferable to take *ἀνά* with the verb in those three passages.

Of the two apocopated forms in Apollonius, *ἄν* ( before dentals ) occurs only in tmesis ( eight times ), but the corresponding form *ἄμ* ( before labials ) is used twelve times in case-construction. All these forms are found in Homer. The uses of *ἀνά* in Apollonius may be classified as follows :

**ONLY WITH THE ACCUSATIVE AND ONLY IN A LOCAL SENSE:**

a) *Of motion up through a place or through a crowd of people.*

I. 308 εἰσιν . . . Δῆλον ἄν' ἡγαθέην, ἥ ἐκ Κλάρον. I. 310 ἀνὰ πληθύν . . . κίεν; II. 590 ἀνὰ πάντα ἰών.—I. 812 ἄμ πτολίεθρον . . . ἀλάληντο; similarly I. 653; III. 823; IV. 1172, 1279.—III. 166 ἄν' αἰθέρα πόλλον ἰόντι. III. 685 ἀνὰ στόμα θυῖεν ἐνισπεῖν. IV. 1056



στρευγομένοις δ' ἀν' ὀμιλον ἐπήλυθεν εὐνήτειρα |  
 Νύξ ἔργων ἀνδρεσσι. IV. 1110 αὐτίκα δ' ὥρτο |  
 ἐκ λεχέων ἀνὰ δῶμα. IV. 1336 λέων ὧς, ὅς ῥά  
 τ' ἀν' ὕλην | σύννομον ἦν μεδέπων ὠρύεται. Cf.  
 Z 505, K 362, N 199, Π 349, Σ 493, X 452,  
 Ψ 74; ε 456, κ 251, 275, ο 80; φ 234, etc.

b) *Of motion over space.*

II. αὔραι, αἶτ' ἀνὰ πᾶσαν | γαῖαν ὁμῶς . . .  
 πνεύουσιν II. 697 ἀνὰ νῆσον ἐδίνεον. II. 1086  
 ἐφέηκε χάλαζαν | ἐκ νεφέων ἀνὰ τ' ἄστυ καὶ  
 οἰκία. II. 1091 αἰσσοντες . . . ἄμ πέλαγος; IV.  
 1536 πρήσοντος ἀήτεω | ἄμ πέλαγος.—IV. 231  
 ἀνὰ γαῖαν . . . ἄξουσιν. IV. 1382 Λιβύης ἀνὰ  
 Δίνας ἐρήμους νῆα . . . φέρειν. Cf. E 87, 96,  
 Z 71; ε 329, 330, κ 308, μ 143, 333.

c) *Of motion up to, or simply to; i. e. of the goal.*

I. 528 ἀνὰ σέλματα βάντες. I. 838 εἶμι  
 δ' ὑπότροπος αὐτίς ἀνὰ πτόλιν; similarly III.  
 573.—IV. 115 ἀπὸ νηὸς ἐβησαν | ποιήεντ' ἀνὰ  
 χῶρον. Cf. χ 77.

d) *Of motion up along, or simply along.*

I. 526=IV. 580 ἀνὰ μέσσην | στεῖραν . . .  
 ἤρμοσε. I. 781 ἀνὰ στίβον ἦιεν ἥρω; similarly  
 IV. 43, 47.—II. 168 δινήεντ' ἀνὰ Βόσπορον  
 ἰδύνοντο. II. 825 ἰλυόεντος ἀνὰ Δρωσμούς  
 ποταμοῖο νείσεται Ἀβαντιάδης. Cf. E 87, K 339;  
 χ 176, ψ 136, etc.

e) *Of motion up, upon.*

II. 1367 τὸν ῥ' ἀνὰ χεῖρα λαβών; cf. K 466; γ 492, etc. The reverse of this is rest "on": III. 44 ἦστο δόμῳ δινωτὸν ἀνὰ θρόνον; cf. Σ 278. Homer uses ἀνά c. dat. in Ξ 352, O 153, etc.

f) *With verbs denoting extent over or in a place.*

In this category ἀνά is nearly synonymous with ἐν, as in I. 166, 825, 1130.—I. 127 [κάπριος] ὃς ῥ' ἐνὶ βήσσης | φέρβετο Λαμπεΐης, Ἐρυμάνδιον ἄμ μέγα τῖφος. I. 166 Ἀλεὼν λίπετ' ἄμ πόλιν; similarly I. 825; II. 998<sup>2</sup>; III. 748; IV. 1177.—I. 1061 ἐπειρήσαντό τ' ἄεθλων ἄμ πεδῖον λειμώνιον; also II. 516; IV. 974.—I. 1130 ἀνὰ σπέος . . . ἐβλάστησεν. I. 1292 κῦδος ἄν' Ἑλλάδα μή σε καλύψῃ. II. 1018 ἄν' οὔρεα ναιετάουσιν μόσσυνας; IV. 1338 φλογγῇ ὑποτρομέουσιν ἄν' οὔρεα . . . βῆσαι.—IV. 623 ἀνὰ Κελτῶν ἡπειρον πέπτανται [λίμναι]. IV. 996 ἀνὰ πληθὺν κεχάροντο. IV. 1359 οὐδ' ἔτι τάσδ' ἀνὰ χῶρον ἐσέδρακον. IV. 1440 παίφασσε δὲ τόνδ' ἀνὰ χῶρον, | ὕδωρ ἐξερέων. IV. 1742 ἄμ πέλαγος ναίειν. Cf. Θ 517, O 488; γ 215, ν 367, ξ 474, ο 80, π 96, etc.

g) *With verbs denoting the direction toward or over a place.*

II. 363 ἄμ πέλαγος τετραμμένη; II. 810 ἄμ πέλαγος θεεύμενοι. III. 1283 παπτήνας δ' ἀνὰ νειόν. Cf. T 212.

Of all the prepositions ἐπί (Sanskrit *ápi*) is perhaps the most difficult, because its meanings are so numerous that at times it is hard to distinguish one from the other. In a local sense it denotes *rest upon* a place or object, *position bordering on* a place, or *motion toward* or *upon* something. From these primary local meanings (upon, at, near, to), have been derived the metaphoric meanings, which Monro summarizes in part as follows: “*After* (as we speak of following *upon*); *with*, *at* (i. e. close *upon*); *in addition*, *besides*, esp. of an addition made to *correspond with* or *complete* something else; also *attached to* as an inseparable *incident* or *condition* of a person or thing; and conversely, *on the condition*, *in the circumstances*, etc.”—In other words, ἐπί in the metaphoric usages may denote *sequence in time*, as well as *succession in order*; it may be used in a hostile sense *against*, or in a friendly sense *for*, *in regard to*; it may express the *occasion* or the *action* at which one is present or in which one participates,—the *person*, in whose power something is (hence depends upon the person); furthermore, it may signify the *cause*, the *means*, the *condition*, the *purpose*, the *circumstance*, and the like. Apart from these embarrassing metaphoric usages, it is astonishing how the question regarding the difference of ἐπί with the genitive and dative in a local sense, apparently the easiest of all usages, was for a long time involved in a haze of conflicting opinions. Cf. Forman, *The Difference between the Genitive and Dative used with ἐπί to denote Superposition*, p. 4 seq. According to the investigation of Forman, the

dative is the picturesque and emphatic means of indicating locality and the genitive the colorless means. In this fact lies the solution for the large use of ἐπί with the locative dative in poetry, and its limited use in prose. For the Orators compare Lutz, pp. 104-106. In his conception of superposition and proximity with the genitive and dative, Apollonius agrees with Homer, as the following calculations show :

Ap.: - a) Superpos.: gen. 38, dat. 51; b) Prox.: gen. 3, dat. 29.  
Ho.: - a) " " 138, " 223; b) " " 9, " 121.

Also in the other usages Apollonius remained within the limits of his department. Thus he keeps the metaphoric usages almost entirely to the dative, though in the later language a large share of these usages fell to the genitive and accusative. Cf. Schumacher, pp. 54-59, Sobolewski, pp. 141-146 and 166; Lundberg, pp. 32-36; Lutz, pp. 101-104 and 117-124; Krebs, pp. 80-84 and 93-98.

After these introductory remarks we may proceed to classify the different uses of ἐπί in Apollonius.

## A. WITH THE GENITIVE.

### 1. IN A LOCAL SENSE TO DENOTE:

#### SUPERPOSITION.

a) *With verbs of rest, or words implying position.*

(α) Of place, usually the large divisions of space:—III. 930 ὑψοῦ ἐπ' ἀκρεμόνων Ἡρης ἠνίπαπε βουλάς. II. 407 ἐπ' ἀκρης πεπτάμενον φηγοῖο; similarly III. 202.—II. 916 ἐπ' ἀγχιάλου δάνεν ἀκτῆς; cf. I. 444 δανέειν . . . ἐπ' Ἀσίδος ἠπείροιο.—II. 401 ἐπ' ἠπείροιο Κυταίδος . . .

Φᾶσις δινήεις εὐρὺν ῥόον εἰς ἅλα βάλλει. III. 455 ἔζετ' ἐπὶ θρόνου. IV. 954 κορυφῆς ἐπι λισσάδος ἄκρης ὀρδός. II. 259 ἐπ' ὀφθαλμῶν ἅλαδὸν νέφος. I. 320 στῇ δ' ἄρ' ἐπὶ προμολῆς. II. 1058 δούπει ἐπὶ σκοπιῆς περιμήχεος. IV. 1318 δσ' ἐπὶ χθονός . . . κάμεσδε; cf. IV. 1330, 1357. For Homer compare A 46, 536, Λ 38, N 12, Ξ 157, Σ 422, Υ 50, Ψ 61; α 104, 162, 185, 190, γ 90, δ 718, ε 82, 151, 195, ξ 136, etc.

(β) Of vehicles:—I. 658 [δῶρα] ἄγειν ἐπὶ νηός; similarly II. 211, 1187.—II. 1254 τὸν μὲν [αἰετὸν] ἐπ' ἀκροτάτης ἴδον . . . νηός ὑπερπτάμενον νεφέων σχεδόν. Here belongs I. 566 ἐπ' ἱκρίοφιν “upon the deck”. Cf. E 550, Θ 455, N 665 Π 223, Ω 275, 447; α 260, β 332, γ 505, ξ 188, ρ 249, etc.

*b) With verbs of motion.*

(α) Of motion down, down upon:—II. 550 θῆκεν ἐπ' ἀξείνοιο πόδας Θυνηίδος ἀκτῆς. Of throwing the cable on the shore to fasten the ship: IV. 660 πείσματ' ἐπ' ἱόνων . . . βάλον; cf. III. 569, IV. 78.—Of disembarking or landing: II. 631 ἐπ' ἠπείροιο βαίνωμεν; similarly III. 199; IV. 514.—Of sitting down upon: II. 203 ἐκ δ' ἐλθὼν μεγάροιο καθέζετο . . . οὐδοῦ ἐπ' αὐλῆιοιο; cf. Ω 522; ε 195, κ 314, 366, etc. Here belong the examples of looking or fixing the eyes upon the ground: I. 784 ἐπὶ χθονός

ῥυματ' ἐρείσας; similarly II. 685, III. 22. Homer has κατὰ c. gen.; but compare Theocr. II. 112.

(β) Of motion up, upon:—Here the principal expression is that of embarking, or going on board a ship. IV. 1535, 1584 ἐπὶ νηὸς ἔβαν (ἔβησαν); cf. N 665, λ 534, etc. Similar to this is IV. 1661 βήσας ἐπ' ἱκρίοφιν “he mounted the platform”; also III. 573 ἐπὶ νηὸς | εὐναίας ἐρύσαντες “drawing the mooring stones upon the ship”. Other examples are: I. 1237 ἐπ' αὐχένος ἄνδετο πῆφυν “she put her arm upon, or around, his neck”. III. 683 μῦθος . . . οἱ ἐπ' ἀκροτάτης ἀνέτελλεν | γλώσσης. IV. 578 φορέοντο | νήσου ἐπὶ κραναῆς Ἥλεκτρίδος. IV. 939 ὑψοῦ ἐπ' αὐτῶν σπιλάδων καὶ κύματος ἀγῆς | ῥῶντ'. Cf. I 588, M 265, Σ 531; δ 817, Δ 500, φ 51, etc.

#### PROXIMITY.

In three examples ἐπί c. gen. means “close upon”, “at” or “near”.—Though proximity is clearly meant, yet the perspective renders the image of the object as one of superposition, and so this category can not be said to differ much from the preceding. The examples are: I. 29 φηγοὶ δ' ἀγριάδες . . . ἀκτῆς Θρηϊκῆς Ζώνης ἐπὶ . . . στιχόωσιν. III. 880 ἐπ' αὐτῆς ἀγρόμεναι πηγῆς Ἀμνισίδος. IV. 516 ἐπ' Ἰλλυρικοῖο μελαμβαδέος ποταμοῖο | . . . πύργον ἔδεμαν. Cf. X 153; ε 489, κ 96 etc.

OTHER LOCAL USES ARE:

Motion "over" or "across", without any definite goal: I. 182 πόντου ἐπὶ γλαυκοῖο δέεσεν οἶδματος. Homer has no close parallel.

Motion "toward": IV. 1576 ἐπὶ χειρὸς δεξιτερῆς . . . ἰδύνεσθε; cf. Γ 5, E 700; γ 171, ε 238.

Succession: IV. 671 ἄλλο δ' ἐπ' ἄλλων | συμμιγέες μελέων. Seaton reads ἀπ' for ἐπ', as suggested by L.

2. IN A TEMPORAL SENSE.

II. 782 ἐπὶ Πριόλαο κασιγνήτοιο θανόντος.  
III. 918 οὐπω τίς τοῖος ἐπὶ προτέρων γένετ' ἀνδρῶν. Cf. B 797=I 403, X 156 ἐπ' εἰρήνης "in time of peace"; E 637,=Ψ 332 ἐπὶ προτέρων ἀνδρώπων.

B. WITH THE DATIVE.

1. IN A LOCAL SENSE TO DENOTE:

SUPERPOSITION.

a) *With the idea of rest or position "upon" or "over".*

(α) Of place:—I. 549 ἐπ' ἀκροτάτῃσι δὲ νύμφαι | Πηλιάδες κορυφῇσιν ἐδάμβεον εἰσορόωσαι. II. 735 ἐπ' ἀκροτάτῃ [λίσσαδι] πεφύασιν; cf. Δ 484.—I. 178 ἐπόλισσεν ἐπ' ὄφρυσιν αἰγιαλοῖο; similarly IV. 1298 νάοντος ἐπ' ὄφρυσιν Πακτωλοῖο κύκνοι κινήσουσιν ἐὸν μέλος. IV. 605 ψαμάδοις ἐπὶ τερσαίνονται; IV. 1503 κεῖτο δ' ἐπὶ ψαμάδοισι. Cf. Υ 151, Ψ 853; γ 5, 38, ν 119, 284,

etc.—Noteworthy is I. 497 *ἤειδεν δ' ὥς γαῖα καὶ οὐρανὸς ἦδ' ὅδε θάλασσα, | τὸ πρὶν ἐπ' ἀλλήλοισι μιῇ συναρηρότα μορφῇ | νείκεος ἐξ ὀλοοῖο διέκριδεν ἀμφὶς ἕκαστα*; cf. I. 946; also E 141; χ 389, ψ 47.

(β) Of the object:—II. 1103 *ἐπ' ἀκροτάτοισιν ἀήσυρος ἀκρεμόνεσσιν*; similarly II. 1148, 1273 *πεπτάμενον λασίοισιν ἐπὶ δρυὸς ἀκρεμόνεσσιν*. In II. 481 *ἢ ἔπι [δρυὶ] πουλὸν αἰῶνα τρίβεσκε [ἀμαδρυάς]*, *ἐνι* would seem more natural: cf. A. J. P., XVII. 31.—II. 487 *λωφῆια ῥέξαι ἐπ' αὐτῷ [βωμῷ] ἱερά*; a similar example is II. 496 *ῥέζον ἐπ' ἐσχαρόφιν*. III. 218 *χαλκέησιν ἐπὶ γλυφίδεσσιν ἀρήρει [θριγκός]*; cf. Σ 275.—IV. 955 *ὀρθὸς ἐπὶ στελεῇ τυπίδος . . . ὦμον ἐρείσας*. III. 1158 *ἴξε δ' ἐπὶ χθαμαλῷ σφέλαϊ*. I. 435 *καῖον ἐπὶ σχίζησιν*. Cf. A 462, Θ 240; λ 273, 459, ε 59, etc.

(γ) Of vehicles:—III. 877 *χρυσείοις . . . ἐφ' ἄρμασιν ἐστηνῖα*; cf. Z 354, Λ 600, P 459. In IV. 85 *ἐπὶ νηὶ φεύγωμεν*, the dative seems to be instrumental; cf. β 414.

(δ) Of parts of the body:—I. 219 *ἐπ' ἀκροτάτοισι ποδῶν* (on tiptoe); also II. 90.—IV. 1403 *μυῖαι πυδομένοισιν ἐφ' ἔλκεσι πορσαίνοντο*. IV. 1404 *Ἑσπερίδες κεφαλαῖς ἐπὶ χειρας ἔχουσαι ἀργυφέας ξανθῇσι λίγ' ἔστενον*. IV. 172 *ἐπὶ ξανθῇσι παρήσιν ἦδ' ἐμὲ τῷ πῳ | . . . ἴξεν ἔρευθος*. I. 946 *τέσσαρες αἰνοτάτησιν ἐπὶ*



πλευρῆς ἀραρυῖαι [χεῖρες] III. 167 ἐπὶ σέλμασι νηὸς . . . λελοχημένοι. Cf. Θ 436, K 26, 91, Λ 623, Ξ 419, O 102, 393, P 210; ν 60, ρ 90, σ 378, χ 102, etc., also h. Merc. 388.

b) *With verbs of motion (constructio praegnans):*

(α) Of place:—I. 1104 δούρατα . . . ἐπὶ ῥηγμῖνι βάλῳσιν; similarly II. 430, IV. 902.—II. 365-366 ἐπὶ πείρασιν αἰγιαλοῖο | ἀκτῇ ἔπι προβλῆτι ῥοαὶ ὁ Ἄλνους ποταμοῖο | δεινὸν ἐρεύγονται. I. 1194 ἐπὶ χθονὶ θῆκε φαρέτρην; similarly IV. 523.—IV. 1555 ἐπ' ἀλλοδαπῇ περόωντες [γαίῃ]. I. 453 ἐπὶ ψαμάδοισι . . . φυλλάδα χενάμενοι. Cf. E 729, Z 273, 303, 473, Λ 161, N 654, X 60, Ω 487; ι 284, λ 315, ο 60, 348, χ 387, etc.

(β) Of the object:—I. 329 ἰλλομένοις ἐπὶ λαΐφεσιν ἥδ' ἐ καὶ ἰστῶ | κεκλιμένῳ . . . ἐδριώντο. I. 365 ἀπὸ δ' εἴματ' . . . νηήσαντο λείῳ ἐπὶ πλαταμῶνι. I. 376 κλῖναν ἐπὶ πρώτῃσι φάλαγξιν. III. 1286 ἔγχος ἔπηξεν . . . ἐπ' οὐριάχῳ. IV. 124 ἦ ἔπι [φηγῶ] κῶας βέβλητο. IV. 187 [κῶας] τῶ δ' ἐπὶ φᾶρος | κάββαλε. IV. 717 εἶσεν ἐπὶ ξεστοῖσιν . . . θρόνοισιν. Cf. Z 213, H 60, Λ 371, Φ 18, Ψ 876; μ 422, π 408, τ 101, etc. Under this category seems to belong II. 1285 νῆ' ἐκέλευσεν ἐπ' εὐναίῃσιν ἐρύσσαι. Cf. A 485; also Haggett, p. 46.

(γ) Of parts of the body:—I. 517 λοιβάς . . . ἐπὶ τε γλώσσησι χέοντο αἰδομέναις. II. 104



ὤμοισιν ἐπ' ἀμφοτέροισι κεάσθη. Π. 220 ἐπ' ὀφθαλμοῖσιν Ἑρινὺς λάξ ἐπέβη. III. 1159 ἐρεισαμένη λαιῇ ἐπὶ χειρὶ παρειήν; similarly IV. 693.—III. 1227 ἐπὶ κρατὶ κόρυν δέτο. III. 1393 πίπτον . . . ἐπ' ἀγροστῶ καὶ πλευροῖς. IV. 44 πέπλον ἐπ' ὀφρύσιν . . . στειλαμένη. Cf. Γ 336, Ε 743, Ξ 165, Ο 102, 480, Π 137, Ψ 396, 727; α 364, δ 213, χ 123, ω 230, etc.

#### PROXIMITY.

(α) On the border of bodies of water:—

I. 554 πολὺν δ' ἐπὶ κύματος ἀγῇ τέγγε πόδας. II. 505 ποταμῷ ἐπι ποιμαίνουσιν. I. 1321 ἐπὶ προχοῇσι Κίοιο . . . πέπρωται . . . μοῖραν ἀναπλήσειν; similarly II. 972; III. 67; IV. 615.—IV. 251 ἐπὶ ῥηγμῖσιν ἔδειμαν [ἔδος]. I. 54 ἐπ' Ἀμφρύσσοιο ῥοῇσιν . . . τέκεν; similarly I. 309.—I. 36 γείνατο δινήεντος ἐφ' ὕδασιν Ἀπιδανοῖο; similarly I. 537; II. 658; III. 875; IV. 1309.—Cf. Ε 36, 479, 598, Ζ 15, Η 86, 133, Θ 490, 501, Κ 287, Λ 712, Μ 168, Π 719, Ρ 263, Υ 390, Φ 87; ο 442, ω 82, etc.

(β) Of other localities:—III. 1033 πυρκαϊὴν εὖ νηήσας ἐπὶ βόθρῳ. IV. 691 ἐφ' ἐστίῃ αἰζαντε ἴζανον. III. 235 τῇ δ' ἐπι [μεσσαύλῳ] πολλὰι διχλίδες . . . θαλαμοὶ τ' ἔσαν. IV. 1272 ἐπ' οἰήκεσσι θαάσσειν. III. 679 ἐπὶ γαίης πείρασι ναιετάειν; similar examples are: IV. 1173, 1225.

1565, 1595.—IV. 1158 ὑμέναιον ἐπὶ προμολῆσιν  
 αἰδον. IV. 1605 ἐπὶ στομάτεσσι χαλινὰ . . .  
 κροτέονται.—IV. 1613 αἶτε [ἀκανθαι] σκολιοῖς  
 ἐπὶ νειόδι κέντροις . . . διχόωντο.—Cf. B 788,  
 Γ 153; α 196, β 419, δ 579, ξ 52, 153, ι 105,  
 284, λ 461, etc.

(γ) Of the occupation:—I. 730 ἐπ' ἀφδίτῳ  
 ἡμενοι ἔργῳ "sitting at or around the immortal  
 work". Cf. Δ 175, 258; π 111; also Eurip.  
 Alc. 361, 439. Similar to this is IV. 1658 ἐπ'  
 ἔρετμοῖσιν [ἡμενοι].

OTHER LOCAL USES ARE THOSE WHICH DENOTE:

(α) The limit:—II. 112 ὅσον δ' ἐπὶ δέρματι  
 "i. e. skin-deep". IV. 938 ἀνασχόμεναι λευκοῖς  
 ἐπὶ γούνασι πέζας.

(β) The direction towards or against:—  
 III. 444 ἐπ' αὐτῷ δ' ὄμματα κούρη . . . σχομένη;  
 similarly III. 1022. Cf. A 88; α 364, π 439,  
 φ 358, etc.—III. 284 [Ἔρω] γλυφίδας . . . ἥκ'  
 ἐπὶ Μηδείῃ; cf. III. 276 ἐπὶ φορβάσιν οἷστρος |  
 τέλλεται.—II. 285 νήσοισιν ἐπὶ Πλωτῆσι  
 κιχόντες. Cf. Γ 283, etc.

(γ) The motion over:—IV. 952 πέμπε  
 ἐπὶ κύμασιν. Cf. B 6; η 264.

Examples of a figurative local use are:  
 I. 1140, III. 497; IV. 1197. Cf. A 55, K 46;  
 ε 427, ϑ 554, υ 209, etc.

## 2. IN A TEMPORAL SENSE.

(α) Of a particular point in time:—I. 934 ἐπὶ νυκτί. II. 453 ἐπ' ἡματι; similarly IV. 977. —Cf. K 48, N 234, T 110, 229; μ 105, etc. Here belongs I. 260 ἐπὶ προμολῇσι κiónτων “at the departure of those going”. Cf. Schol.: τῇ ἐξοδῷ τῶν ἀριστεύων.

(β) Of succession in time:—II. 475 ἐπ' ἡματι δ' ἡμαρ ὁρώρει. II. 633 στονόεσσιν ἐπ' ἡματι νύκτα φυλάσσω; cf. II. 622, 947; IV. 1632. Homer has no parallel. Akin to the preceding examples are the following, most of which refer to the order in which the Argonauts enlisted: I. 40 ἐπὶ τοῖσι . . . Πολύφημος ἵκανε; similarly I. 53, 86, 90, 95, 115, 133, 179, 190, 740, 1046; II. 792, 955.—Cf. H 163-167, Ψ 355, 401, 514; υ 162, 185, etc. Different are the examples

## OF GEOGRAPHICAL SUCCESSIONS:

a) *With verbs of motion, “after”, “next to”:*

I. 932 ἐπὶ τῇ [Ἀβύδῳ] καὶ Ἀβαρνίδος . . . ἡίονα . . . παρήμειβον. II. 357 ἐπὶ τῇ [ἄκρῃ] παρανεῖσθε κολωνοὺς Παφλαγόνων; cf. also II. 654, 1017, 1247; IV. 564, 570. This use, as well as the next, is not Homeric.

b) *With verbs of rest denoting the position “beyond”.*

II. 379 τῇ δ' ἐπὶ [ἄκρῃ] Μοσσύνοιοι . . . νέμονται. II. 397-398 ἐξείης δὲ Σάπειρες ἐπὶ

σφίσι [Βεχείροισι] ναιετάουσιν·| Βύζηρες δ' ἐπὶ τοῖσιν.

OF ACCESSION, ACCUMULATION OR ADDITION:

I. 297 ἐπ' ἄλγεσιν ἄλγος ἄροιο. II. 81 ἐπ' ἄλλω δ' ἄλλος ἄηται δοῦπος. Notice the alliteration in the last two cases. Similar examples are: I. 811, 1064; II. 1044; III. 125, 178, 1284; IV. 411, 447, 1188, 1274. Cf. I 639, Ξ 130; γ 113, η 120-121, 216.

OF THE CAUSE.

I. 286-287 ὃ ἐπι πολλὴν|ἀγλαΐην καὶ κῦδος ἔχον πάρος, ῥ' ἐπι μούνῳ|μίτρην πρῶτον ἔλυσα καὶ ὕστατον. II. 860 ὄλοῳ ἐπὶ πῆματι κῆδος ἔλοντο. III. 643 ἐπὶ σφετέροις ἀχέουσα παισὶ; cf. IV. 995 εἰς ἐπὶ παισὶ γάνυσθαι. III. 692 μὴ δ' ἀλεγεινὸν ἐφ' υἷας κῆδος ἔλοιο. III. 1056 ἐπ' αὐτῷ| . . . ὀλέκοιεν ἀλλήλους. III. 1254 γηδόσυνοι . . . ἐπ' ἐλπωρῇσιν ἀέδλουν. IV. 8 στυγερῷ ἐπὶ . . . ἀέδλω . . . κεχολωμένος. IV. 994 ἐπὶ δέ σφισι καγχαλάασκεν . . . πόλις. IV. 1294 οἰκτίστῳ θανάτῳ ἐπι. IV. 1495 Κάνδον ἔπεφνε ἐπὶ ῥήνεσσιν. IV. 1604 ἐπ' αὐχένι γαῦρος. Cf. A 162, I 492, Ξ 67; γ 549, μ 43, π 19, σ 414, υ 358, 374, φ 376, ω 91.

OF THE CONDITION OR ATTENDANT CIRCUMSTANCE.

I. 252 ἐπ' ἀγλαΐῃ βίοτιο, "with the joy of life". I. 422 ἐπ' ἀπήμονι μοίρῃ, "with good

luck". I. 514 ὀρδοῖσιν ἐπ' οὔασιν ἡρεμέοντες, "with eager ears"; cf. III. 1260.—I. 652 ἐπὶ πνοιῇ βορέας; cf. I. 1013.—I. 767 δηρόν περ ἐπ' ἐλπίδι δηήσαιο. II. 205 ἀβληχρῶ δ' ἐπὶ κώματι κέκλιτ' ἀναυδος. IV. 711 μείλικτρά τε νηφαλίησιν καίεν ἐπ' εὐχολῆσι; cf. IV. 1599 ἄμα δ' εὐχολῆσιν. IV. 1305 ἀνηνύστῳ ἐπ' ἀέθλῳ. IV. 1455 διεροῖς ἐπὶ χείλεσιν εἶπεν ἰανδαίς. Cf. N 485, Σ 501, T 181; π 99, etc.

#### OF THE PURPOSE.

I. 425 ἐπὶ βουσὶν ζωσάσθην, "they girded themselves for the purpose of killing the oxen". III. 403 ἐπ' ὀδνείοισιν ἔβητε. IV. 1547 Ορφεὺς | κέκλετ' Ἀπόλλωνος τρίποδα . . . νόστῳ ἐπὶ μείλια δέσδαι. IV. 1430 ἐφ' ὑμετέροισιν ὄνειαρ | δεῦρ' ἔμολεν καμάτοισιν. Cf. I 602, K 304, Ψ 574; σ 44.

#### OF THE PERSON OR THING UPON WHICH SOMETHING DEPENDS.

I. 713 εἶναι ἐπ' ἄμμι. III. 507 ἐπὶ κάρτει χειρῶν. IV. 545 κοιρανέοντος ἐπ' ὀφρύσι Ναυσιδόοιο. This use is post-Homeric.

#### IN A HOSTILE SENSE, "AGAINST", "UPON".

I. 1025 ἐπὶ σφισι χεῖρας ἄειραν; cf. II. 92.—II. 5 ὅστ' ἐπὶ καὶ ξείνοισιν ἀείκεα δεσμὸν ἔδηκεν, "who imposed an unjust law even upon strangers". II. 69 ἐπ' ἀλλήλοισι μένος φέρον. III. 1351 ὀδόντας δῆγει δηρευτῆσιν ἐπ' ἀνδράσιν.

IV. 7 δόλον αἰπὺν ἐπὶ σφίσι μητιάσκειν; cf. IV. 462. Other examples are: I. 42; II. 1038; IV. 448, 971, 1087, 1101, 1665. For Homer compare: A 382, Γ 15, 132, Δ 178, E 14, 630, Λ 293, 442, Π 608, Ψ 362; δ 822, ο 182, etc.

**IN A FRIENDLY SENSE, “FOR”.**

I. 612 ἔχον δ' ἐπὶ ληιάδεσσιν τρηχὺν ἔρον.  
III. 28 κούρην Αἰητέω δέλξαι . . . ἐπ' Ἰήσони;  
cf. III. 143.—III. 708 ἀμφω ἐπ' ἀλλήλῃσι  
(mutually) δέσαν γόον. III. 742 ἐπ' ἀνέρι  
μητιάσθαι. Cf. A 162, I 492; π 19.

**WITH A VERB EXPRESSING A MENTAL ATTITUDE  
TOWARDS ANOTHER PERSON.**

III. 405 ἐσθλοῖς γὰρ ἐπ' ἀνδράσιν οὐτι  
μεγαίρω. Cf. B 270; σ 414, χ 412.

**C. WITH THE ACCUSATIVE.**

**1. IN A LOCAL SENSE TO DENOTE:**

*a) Motion “to” or “towards” a place or object.*

I. 832 ἐπὶ νῆα κιών; similarly II. 71, 295, 814, 835, III. 826, 1165, 1318, 1345. Cf. A 12, 371, B 8, 17, 168, etc.—In three passages (I. 523, 910; II. 933) Apollonius uses ἐπὶ νῆα βαίνειν in the sense of “going on board”, for which Homer uses ἐπὶ νηὸς βαίνειν. The phrase ἐπὶ νῆα βαίνειν in Homer means only “to go to the ship”.—Other examples are: I. 849 ἐπὶ σφέα δώματ' ἄγεσκον; cf. I. 872; III. 86.—I. 881 μέλισσαι . . . ἄλλοτ' ἐπ' ἄλλον |

καρπὸν . . . πεποτημέναι; cf. O 684.—I. 925  
 Χερώνησον ἐπι προύχουσαν ἴκοντο. I. 1298  
 Μυσῶν ἐπὶ γαῖαν ἴκοντο; similar are: II. 404;  
 III. 891; IV. 631, 1761. Cf. I 619, Σ 240, Ψ 205,  
 κ 55, ξ 43, 91, ο 88, 492, ρ 205, τ 170, etc.  
 The examples with animate beings that fall  
 under this category are: II. 677 ἀνερχόμενος  
 τῇλ' ἐπ' ἀπείρονα δῆμον; cf. ξ 43.—II. 1046  
 ἦκε δ' ἐπ' οἰωνὸν ταχιστὸν βέλος. This is the  
 nearest approach to the Homeric use with  
 persons, as B 18, E 590, etc.—In II. 371 it  
 seems best to read ὑπ' instead of ἐπ'.

*b) Motion upon.*

III. 803 ἐνθρομένη δ' ἐπὶ γούνατ' ὀδύρετο; cf.  
 IV. 1046.—III. 1334 λαῖον ἐπι στιβαρῶ πιέσας  
 ποδί. III. 1373 ἐπὶ γαῖαν . . . πίπτον. IV. 885  
 βαῖνον ἐπὶ κληίδας; cf. Z 386, Θ 442.—IV. 1516  
 ἄκρην ἐπ' ἄκανθον ἐνεστηρίξατο . . . ταρσὸν ποδός.  
 Cf. Γ 270; α 146, etc.

*c) Limit or a point of measurement "as far as",  
 "up to".*

I. 565 ἐπ' ἡλακᾶτην ἐρύσαντες [λίνα]. I. 744  
 ἐκ δέ οἱ ὦμου πῆχυν ἐπι σκαιὸν ξυνοχὴ κεχάλαστο.  
 II. 791 ἔστ' ἐπὶ Ῥηβαίου προχοάς. III. 412  
 ταμῶν ἐπὶ τέλσον. IV. 947 κόλπον ἐπ' ἰξύας  
 εἰλίξασαι. IV. 1401 ἀπὸ κρατὸς δὲ κελαινὴν |  
 ἄχρῃς ἐπ' ἀκνηστὶν κεῖτ' ἄπνοος. II. 1609 ἔστ'  
 ἐπὶ νηδὺν | . . . μακάρεσσι . . . εἶκτο. Cf. Γ 12  
 Λ 7; ξ 120.



*d) Extent or motion over a space.*

I. 424 ἐπὶ πόντον ἐλευσόμεθ'; cf. IV. 1318 ἐφ' ὑγρὴν πλαζόμενοι.—II. 975 ῥέεθρα . . . ἐπὶ γαῖαν ἴησι; III. 743 νύξ . . . ἐπὶ γαῖαν ἄγεν κνέφας. IV. 183 ἕως μὲν ῥ' ἐπὶ γαῖαν ἐκίδνατο. III. 1054 σπειρομένων ὄφιως δνοφερὴν ἐπὶ βῶλον ὀδόντων. Cf. H 88, Θ 1, K 27, Ω 695; γ 105, δ 381, etc. Here belongs the example denoting direction "over": I. 631 πάπταινον ἐπὶ πλατὺν . . . πόντον. Cf. A 350, Ψ 143; ε 84, 158, etc.—Noteworthy is IV. 1357 ἐφ' ὑγρὴν ἐτλημεν; cf. β 370 πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν.

*e) Position.*

I. 930 ἐπὶ δεξιὰ γαῖαν ἔχοντες; cf. II. 347; IV. 1621.—II. 1269 ἔχον δ' ἐπ' ἀριστερά . . . Καύκασον. Cf. E 355, N 326; γ 171, ε 277. This use is common in military language.

A figurative local use is seen in IV. 618 ἐπὶ γηδοσύνας τράπετο νόος; cf. Γ 422.—IV. 678 τὰ δ' ἐπὶ στίχας ἤγαγεν αἰών; cf. B 687, Γ 113, Σ 602.—IV. 1773 ἐπὶ κλυτὰ πείραδ' ἱκάνω | ὑμετέρων καμάτων; cf. Δ 226, ξ 338, ψ 248.

**2. IN A TEMPORAL SENSE TO DENOTE THE EXTENT OF TIME.**

I. 605 ἐπὶ κνέφας, "till night". I. 793 ἐπὶ χρόνον, "for a time"; similar are IV. 960, 1255, 1545.—IV. 1293 νύκτ' ἐπὶ πᾶσαν καὶ φάος, "for a whole night and day". IV. 1632 ἐπ'

ἡμαρ, "by day". For examples like ἐπὶ δηρόν see the chapter on the prepositions in adverbial phrases.—Cf. B 299; η 288, ο 494, etc.

### 3. OF PURPOSE.

II. 1129 ἐπὶ χρέος, "on business". III. 375 ἐπὶ κῶας . . . νέεσθαι, "to go in quest of the fleece". III. 389 τίς δ' ἂν τόσον οἶδμα περῆσαι τλαίῃ ἐκὼν ὀδυνηὸν ἐπὶ κτέρας. Cf. Ω 43; γ 421, ρ 295, also Aesch. Sept. 861, Ag. 1535.

### — μετά —

Originally μετά meant *between* or *among* Cf. Brugmann, Griech. Gram.,<sup>3</sup> Sec. 503 From these local meanings developed the sociative or comitative idea, in which μετά is equivalent to σύν. In prose μετά (c. gen.) in a sociative sense restricted the use of σύν to such an extent that in some of the Orators σύν is practically an unknown quantity. Isocrates never uses it; Andocides has it only once; Aeschines once; Antiphon and Lysias each have it twice. Cf. T. Mommsen, pp. 3-7, where the facts for the rise of μετά c. gen. and the fall of σύν in prose are admirably set forth.—Apollonius avoids μετά with the genitive altogether. Homer has only five examples, for which compare Mommsen, p. 52; Monro, Sec. 196; Vogrinz, p. 219.

As μετά c. gen. is chiefly a prose construction, so μετά c. dat. is almost exclusively an epic usage. It is foreign to all departments of prose; while in the drama we find a mere trace of it. Cf. Aeschylus, Choe. 365, Pers. 613; Sophocles, Phil. 1110; Euripides, Hec. 355; Aristophanes, Av. 251, Lys. 1283, Ran. 336.—Apollonius has always the plural after μετά with the dative. Homer has six examples with the singular of collective nouns. Cf. Mommsen,

p. 44. In as far as the dative of the person predominates in the Argonautica, our author stands closer to the Iliad than to the Odyssey, in which the dative of things is more numerous.

*Μετά* c. acc. was used primarily with plurals and collective nouns after verbs of motion to denote *into the midst of, among*; then in the sense of *to* with words like city, ship, etc. This last use, as that with proper names of countries, is an extension on the part of Apollonius. In Homer *μετά* is sometimes used with the accusative without a verb of motion. Cf. Monro, Sec. 195. This does not occur in Apollonius. Our author differs also from his predecessor in the frequency of *μετά* with the dative and with the accusative. Homer has it 215 times with the dative and 164 times with the accusative. Apollonius reversed this numerical relation, using it 36 times with the dative and 47 times with the accusative.

#### A. WITH THE DATIVE.

##### 1. IN THE LOCAL SENSE "AMONG": ONLY OF PERSONS.

I. 17 ἄλλοδαποῖσι μετ' ἀνδράσι; similarly I. 648, 779; III. 341, 891; IV. 481, 616, 1209, 1640; also I. 679; IV. 1102. Cf. E 86, Π 493, 570, Ψ 476, etc.—I. 979 τοῖς μέτα δαῖτ' ἀλέγυνε. III. 544 τοῖον ἔπος μετὰ πᾶσι . . . ἀγόρευσεν; similarly II. 144; III. 90, 505, 889; IV. 56, 189. Cf. K 250; π 336, etc.—III. 908 δασόμεδα μετὰ σφίσιν, "among ourselves". Other examples are: IV. 975, 1418. Cf. N 270, Φ 122; ι 418, etc.

##### 2. IN THE SOCIATIVE SENSE "WITH": ONLY OF PERSONS.

I. 303 μετ' ἀμφιπόλοισιν ἔκηλος μίμνε δόμοις; cf. κ 204 and Mommsen, p. 43.—I. 340

συνδεσίας τε μετὰ ξείνοισι βαλέσθαι. Cf. I 434, A 428. Other examples are: II. 536, 757; IV. 6, 1465. Cf. K 208; ι 335, etc.

**3. IN THE CONCOMITANT SENSE "WITH": ONLY OF THINGS.**

I. 223 δονέοντο μετὰ πνοιῇσιν ἔθειραι. III. 1214 δρυῖνοισι μετὰ πτόρδοισι [ἔστεφάνωντο]. Compare also IV. 423, 427; for Homer Ψ 367; β 118.

More singular is the phrase μετὰ φρεσίν (I. 463; II. 952; III. 18, 629; IV. 56?), where, according to our idiom, we render μετὰ by "in". Cf. Haggett, p. 49.

**B. WITH THE ACCUSATIVE.**

**1. IN A LOCAL SENSE "TO", LIKE πρὸς:**

*a) Of persons.*

(α) In the singular:—III. 25 ἰομέν μετὰ Κύπριν. Schol. πρὸς τὴν K.—III. 1138 νέεσθαι ἐὴν μετὰ μητέρα. IV. 77 μετὰ τήν γε [Μηδεῖαν] . . . ἐλάασκον. Cf. K 63, 73, N 252, 297; also E 152, 614, etc.

(β) In the plural:—III. 1148 μετ' ἀμφιπόλους [ᾧτο νέεσθαι]. IV. 1499 μῆλα μετὰ σφέας . . . ἐκόμισσαν. Cf. A 222, K 149, etc. Here belongs the example of a collective noun: III. 434 ἔρχεο νῦν μεθ' ὀμίλον. Cf. A 478, Ξ 21, Υ 47, etc. Similar is the example in which μετὰ denotes direction towards: III. 951

οὐδέ ποτ' ὅσσε ἀμφιπόλων μεθ' ὁμιλον ἔχ' ἀτρέμας;  
cf. μ 247.

*b) Of place or object.*

The examples under this heading have, with the exception of II. 1121, the noun in the singular. In this respect Apollonius differs entirely from Homer, who never uses the noun in the singular:—

(α) With proper names of countries:—  
II. 424 μετὰ δ' Αἴαν ἄλις πομπῆς ἔσονται.  
Schol.: ἡ μετὰ ἀντὶ τῆς πρὸς. Cf. II. 1188  
νέεσθαι . . . εἴτε μετ' Αἴαν, | εἴτε μετ' ἀφνειὴν  
Δείου πόλιν Ὀρχομενοῖο. III. 13 μεθ' Ἑλλάδα  
κῶας ἄγοιντο; similarly IV. 349, 369.—III. 1242  
Καλαύρειαν μέτα . . . νείσεται.

(β) With appellatives:—I. 137 ἴσαν μετὰ  
νῆα; also I. 701, 1255; III. 1187; IV. 1766.—  
II. 461 ἐξανιόντα μετὰ πτόλιν; similarly II. 762,  
892, 1095, 1189; III. 331, 621.—II. 1172 κίον  
μετὰ νηὸν Ἄρηος; cf. III. 914.—IV. 57 μετὰ  
Λάτμιον ἄντρον ἀλύσκω. IV. 123 μεθ' ἱερὸν  
ἄλσος ἴκοντο. IV. 289 μετ' Ἰονίην ἅλα βάλλει;  
also IV. 630, 844.—IV. 720 μετὰ γαίαν ἔην  
καὶ δώματ' ἰόντες.—II. 1121 μετ' ἠϊόνας βάλε.  
**2. OF SUCCESSION IN ORDER OF PLACE, "BEYOND".**

II. 367 μετὰ τὸν δ' ἀγχίρροος Ἴρις . . .  
ἐλίσσεται εἰς ἅλα. Closely allied to this is  
the use

### 3. OF SEQUENCE IN ORDER OF TIME, "AFTER".

I. 698 *μετὰ τήνγε ἀνῶρτο Ὑψιπύλῃ*;  
similarly II. 898, 1011. Cf. K 516; ο 147, ρ 336.  
—I. 1309=IV. 1211 *μετὰ χρόνον*. Cf. χ 352;  
also h. Merc. 126.

### 4. OF PURPOSE, "IN QUEST OF", "AFTER", LIKE *ἐπὶ*.

The only example of this use in Apollonius is *μετὰ κῶας* in I. 4; II. 211, 873; III. 58. Cf. N 247, T 347; α 184, π 151 (of the person); h. Cer. 106.

An example of a figurative local use is *μετ' ἰχνια νέεσθαι* in I. 741; III. 447. Cf. Σ 321; β 406.

### — *παρά* —

**Form:**— Besides *παρά* (24), which becomes *πάρα* (2) by anastrophe, *παρ'* (8) by elision, *πάρ* (1) by apocope, Apollonius has the form *παραί* five times. Homer has twelve examples of *παραί*.

**Use:**—Of all the prepositions, *παρά* is one of the best to show how close Apollonius drew the line between poetic and prosaic usages. In prose *παρά* c. gen. predominates; in epic poetry it is comparatively rare, in Apollonius even more so than in Homer, as appears from the following figures;

Apollonius:	gen.	4,	dat.	16,	acc.	18.
Homer:	"	67,	"	219,	"	133.
Orators:	"	974,	"	607,	"	328.
Polybius:	"	554,	"	416,	"	491.

Again, in prose *παρά* is largely restricted to a personal use, or to animate beings in general. Upon

this fact was based the maxim of the old grammarians “ ἡ παρὰ ἐμφύχων ἐστίν.” In epic poetry, however, it is used much more frequently of the thing than of the person. Apollonius has in all only six instances of the person (3 c. gen. and 3 c. dat.)

Furthermore, in prose a number of metaphoric uses have grown around *παρὰ*; cf. Kühner-Gerth, Sec. 440; Lutz, pp. 145-154; Krebs, pp. 51-58. In epic poetry these usages are rare. In Apollonius they are practically conspicuous by their absence. Only one example occurs with the genitive and one with the accusative.

**Meaning:**—The radical sense of *παρὰ* is *beside*. This meaning appears most distinctly in the adverbial use of the preposition. In case-construction it is modified according to the general nature of the cases. With the genitive it is ablative, *from the side of*, French *de chez*; with the dative it is locative, *by the side of, beside, near*; with the accusative it denotes a) the goal of motion, *to the side of*, and b) motion or extent, *alongside of*.

#### A. WITH THE GENITIVE.

(α) Of a person:—II. 1096 ἐνέοντο παρ’ Αἰήταο Κυτταίου; cf. B 787, N 211, etc.—III. 38 παρὰ Διὸς ἤγεν ἄκοιτιν; cf. O 5, 175; Hes. Th. 348.—Un-Homeric is the metaphoric example of hearing something from a person: II. 417 ἀσπασιῶς κε παρὰ σέο καὶ τὸ δαείην.

(β) Of an object:—III. 568 Ἄργος μὲν παρὰ νηὸς . . . στελλέσθω; cf. N 744, Ξ 28, 46, T 143; γ 431, etc.

## B. WITH THE DATIVE.

(α) Of a person:—I. 455 *παρὰ δέ σφισι μυρί' ἔκειτο εἶδατα καὶ μέδν λαρόν*; cf. Θ 504; κ 9.—IV. 223 *παρ δέ οἱ ἔγχος . . . τετάνυστο*; cf. Z 43, Φ 547; ν 387, etc. In II. 503 *προτέροισι παρ' ἀνδράσιν*, the preposition is used partly in a local and partly in a temporal sense.

(β) Of an object or of a place:—I. 319 *Ἀργῶν . . . παρὰ νηὶ μένοντες*; similarly I. 855; IV. 849, 1122. Cf. A 329, H 383, Θ 345, K 35, 256, etc.—I. 530 *σφετέροισι παρ' ἔντεσιν ἐδριόωντο*; cf. H 135.—I. 694=II. 61 *παρὰ ποσσίν*; cf. N 617, O 280, etc. II. 309 *παρ' ἐσχάρῃ ἦστο γεραιός*; similarly II. 158, 498; III. 1193. Cf. Θ 562; δ 449, φ 239, 385, ψ 71.—II. 868 *ὄν' Ἰμβρασίοισι παρ' ὕδασι ν' Ἀστυπάλαια τίκτε*; similarly IV. 132, 973. Cf. Δ 475; ζ 97.—In I. 458 *παρὰ δαιτὶ καὶ οἴνῳ τερπνῶς ἐψιόωντο*, the idea is temporal as well as local. Cf. γ 37.

## C. WITH THE ACCUSATIVE.

Apollonius has no instance of *παρά* with a person in the accusative. The example in III. 486 is one of tmesis, not of case-construction. Homer, however, uses occasionally *παρά* with a person in the accusative, as E 837, Λ 592, Σ 143, Ω 169; γ 469, δ 51, etc.

The uses in Apollonius are:



(α) Of motion “to”, “to the side of”:—

I. 217 ἄγων . . . παρὰ ῥόον Ἐργίνοιο. II. 906 παρὰ προχοάς ποταμοῖο ἤλυθον. II. 1003 Χαλύβων παρὰ γαίαν ἵκοντο. III. 1276 παρὰ χεῖλος ἐλίσσόμενον ποταμοῖο. IV. 825 παρὰ Σκύλλης στυγερὸν κευδμῶνα νέεσθαι. Cf. Θ 220, etc.

(β) Of motion “alongside of”:—I. 1279

φορέοντο παραὶ Ποσιδῆιον ἄκρην. II. 621 παραὶ Βιδυνίδα γαίαν νῆα . . . σεῦεν. II. 946 παρὰ πουλὺν . . . ἤλαυνον . . . | αἰγιαλόν. III. 1252 κόψε παρ’ οὐρίαχον. IV. 324 σκόπελον πάρα . . . ἡμίψαντο. IV. 564 παραὶ Κέρκυραν ἵκοντο. IV. 787 παρὰ Σκύλλης σκόπελον μέγαν ἠδὲ Χάρυβδιν δεινὸν ἐρευγομένην δέχεται ὁδός, i. e. the road leads alongside of S. and Ch. Cf. χ 127.—IV. 1578 παρὰ χέρσον ἐεργομένοι ἰδύνεσθε. Cf. Α 166; ζ 89, etc.

(γ) Of direction “towards” or “upon”:—

III. 445 ὄμματα . . . παρὰ λιπαρὴν σχομένη . . . καλύπτρην. Cf. Φ 603.

(δ) Of extent “alongside of”, “near”:—

I. 967 εἰσάμενοι παρὰ Δῖνα. II. 502 ἔλος πάρα Πηνειοῖο μῆλα νέμειν. II. 507 Λιβύην ἐνέμοντο παραὶ Μυρτώσιον αἶπος. Cf. Α 316, Β 522, 711, Ζ 34, Α 622, Μ 313; ι 46, etc.

(ε) In the metaphoric sense “contrary to”:—

III. 613 παρ’ αἶσαν, with which compare παρὰ δύναμιν (Ν 787), παρὰ μοῖραν (ξ 509).

— περί —

Akin to ἀμφί in meaning and in case-construction is περί (Sanskrit *pári*, Latin *per*). The *i* is never elided.

The original meaning of περί has been the subject of quite a controversy. Cf. Delbrück, *Vergl. Syn.* I. Sec. 284; Vogrinz, *Gram. d. hom. Dial.*, p. 225-226.— In Apollonius, as in Homer, it shows the meanings *around*, and *above*, i. e. *over and beyond*, as in περί πάντων, *above all*. The former meaning is generally considered the original one, and I believe, correctly. Secondary meanings are: *about*, *for*, *concerning*, *on account of* and the like.

The most distinctive difference between epic poetry and the other departments of literature is that in the latter the use of περί c. dat. practically disappeared, except in two sets of phrases; viz., in regard to clothing and with verbs of fear. Even in these expressions περί was not used much, since there was a tendency for the accusative to encroach upon the first, and the genitive upon the second usage. From the Orators Lutz (p. 125), cites only one example to which, however, two more are to be added; viz., Ant. V. 6 (1) and Lys. Frag. 52. Aristophanes recognized that the construction was Homeric, as is shown by his parody of it, apart from which he uses it only four times. Cf. Sobolewski, p. 207. The examples in tragedy are few, as also in Thucydides and Xenophon. Polybius has only one example of περί c. dat. against 1114 c. gen. and 1819 c. acc.

In the use of περί, Apollonius differs from Homer in several details, as will be indicated. He shows a special fondness for using it with the dative.

Homer has:	gen.	79,	dat.	85,	acc.	72.
Apollonius has:	"	19,	"	31,	"	10.

## A. WITH THE GENITIVE.

### 1. IN THE LOCAL SENSE "AROUND," "ABOUT".

This use does not occur in prose and it is rare in poetry. Homer has only two cases of it, (ε 63, 130) and Apollonius has only two: II. 1131 εἴλυμα περὶ χροός; cf. II. 1191.

### 2. IN THE METAPHORIC MEANINGS: "ON ACCOUNT OF", "FOR", "CONCERNING", "ABOUT".

a) *To denote the object of contention.*

II. 141 μάρναντο σιδηροφόρου περὶ γαίης; similarly III. 1057; IV. 1485, 1765, 1770. Cf. M 170, P 157, 734, Σ 265, Ψ 437; γ 403, ω 515, etc.

b) *To denote the object of thought, anxiety or fear.*

I. 901 ἐμέθεν πέρι θυμὸν ἀρείω | ἴσχαν'. III. 60 δειδόμεν . . . περὶ δ' Αἰσονίδαο. IV. 492 ναυτιλίας . . . περὶ μητιάσκον; also I. 1342; III. 688; IV. 1068, 1355. Cf. Υ 17, Ψ 553; η 191, etc.

### 3. IN THE SENSE OF SURPASSING: "ABOVE".

I. 65 Μόψος, ὃν περὶ πάντων | Λητοῖδης ἐδίδαξε; similarly I. 830; II. 179; III. 304, 585. Cf. A 287, 417, B 831, 138, Σ 81; η 108, etc. From this usage developed expressions like περὶ πολλοῦ ποιεῖσθαι, etc., which abound in the Orators.

Examples of περὶ c. gen. used after verbs of saying and asking (α 135, 405, γ 77; ο 347, etc.), and phrases like περὶ μύθων, "in words" (O 284), περὶ τόξων, "in archery" (Σ 225), περὶ τινος εἰδέναι (ρ 563), περὶ τινος ἀκούειν (τ 270), are not found in Apollonius.

## B. WITH THE DATIVE.

### 1. IN THE LOCAL SENSE: "AROUND".

a) *With verbs of binding, fastening or putting around.*

I. 379 *περὶ σχαλμοῖσιν ἔδησαν.* III. 1224 *περὶ μὲν στήδεσσιν ἔεστο δῶρηκα;* cf. also I. 1020; II. 57, 160, 1251; III. 867. For Homer compare: Γ 330, 332, Η 207, Θ 43; ξ 528, etc.

b) *With verbs of falling upon, or around.*

II. 128 *πίπτοντα περὶ σφίσι.* II. 833 *βεβρυχῶς δὲ δοῶ περὶ κάππεσε δουρί.* IV. 93 *περὶ γούνασι πεπτηυῖαν.* Cf. A 303, Θ 86, etc.

c) *With verbs of whirling around.*

IV. 936 *εἰλίσσοντο Ἀργῶν περὶ νηί.* Cf. A 817, X 97. Also with the accusative in IV. 932, 1196, 1450.—IV. 1454 *πετραίῃ Μινύαι περὶ πίδακι διενέεσκον;* for the accusative compare IV. 1642, 1664.—Here belongs IV. 325 *σκόπελον . . . ᾧ πέρι δὴ σχίζων Ἴστρος ῥόον.*

d) *Examples in which the idea of surrounding from all sides is especially prominent.*

I. 389 *περὶ δέ σφιν αἰδνὴ κήκιε λιγνύς;* similarly II. 162, 323, 1173; III. 1019; IV. 953. Cf. P 133, Ψ 598, Ω 96, etc.

### 2. IN THE METAPHORIC SENSE: "FOR", "ON ACCOUNT OF".

a) *To denote the object of contention.*

IV. 549 *ἀγραύλοισιν ἀλεξόμενον περὶ βουσίν;* cf. II 568, P 4, 133; ρ 472. In IV. 1485 the genitive is used in the same sense.

*b) Of a negotiation.*

III. 904 *περὶ βουσὶν ὑπέστη*; cf. h. Merc. 236.

*c) In expressions of fear and anxiety.*

II. 875 *δέος περὶ νηί*. III. 638 *περὶ . . . ξείνῳ φρένες ἡερέδονται*. III. 1171 *ἐμέλοντο περὶ σφίσιν*. Cf. K 240.

*d) To denote the object about which anger exists.*

I. 1340-1342 *οὐ περὶ πώεσι μήλων, | οὐ δὲ περὶ κτεάτεσσι χαλεψάμενος μενέηνας, | ἀλλ' ἐτάρου περὶ φωτός*. IV. 614 *χωόμενος περὶ παιδί*. Cf. h. Cer. 77. This use is post-Homeric; cf. Delbrueck, Vergl. Syn. Vol. I. p. 712.

*e) With a verb of asking.*

II. 1155 *περὶ παισὶν . . . ἐρέεινεν*. Cf. ἀμφί c. dat. in δ 151, ε 287; etc.

*f) To denote the inner cause.*

III. 865 *ἔστενε . . . ὀδύνῃ πέρι*. IV. 440 *περὶ γάρ μιν ἀνάγκη . . . δόσαν ξείνοισιν ἄγεσθαι*. Homer has no close parallel, but cf. h. Cer. 429 *δρεπόμενῃ περὶ χάρματι [ἄνδρα]*; also Pind. Pyth. V. 58; Aesch. Pers. 696. Choe. 35. Noteworthy is III. 1257 *περὶ σθένει* (P 22).

**C. WITH THE ACCUSATIVE.**

**ONLY LOCAL IN APOLLONIUS AS IN HOMER:**

*a) With verbs of motion, chiefly εἰλίσσω and δινεύω.*

IV. 932 *δελφῖνες . . . ἐλίσσονται περὶ νῆα*; similarly III. 1218; IV. 1196, 1450.—IV. 1642 *περὶ . . . Κρήτην . . . δινεύοντα*; cf. IV. 1664.—I. 538 *περὶ βωμόν . . . πέδον ῥήσσωσι πόδεσσιν*. Cf. A 448, M 297; δ 368, ξ 308, ω 69, etc. Un-Homeric seems to be IV. 436 *δεῖς περὶ νηὸν ἵκηται*, i.e. to <the neighborhood of> the temple.

b) *With verbs of rest.*

III. 216 [κίονες] *περὶ τοίχους ἐξείης ἀνεχον.*

IV. 321 *περὶ Λαύριον . . . ναιετάοντες.* Cf. B 757, M 177, Σ 374; ι 402.

— *πρός* —

Homer uses *πρός* 327 times in case-construction. Apollonius has it only 13 times. Like the later Homeric imitators, he shows a preference for the poetic form *ποτί*, which he uses 7 times, against 2 examples of the other poetic form *προτί* and 4 examples (with cases) of the common form *πρός*. Cf. La Roche, Wiener Studien, XXII., p. 49.—In Homer *ποτί* and *προτί* are about equal in number, and the two together amount to a little above one half of *πρός*. Apollonius did not use *πρός* with the dative. With the genitive he has it only in entreaties (three times), and with the accusative only in the local sense, except I. 684 (temp.). The Homeric examples of *πρός* c. acc. with verbs of speaking, and in the hostile sense “against”, were too common in prose to be imitated by Apollonius. His uses of *πρός* are:

#### A. WITH THE GENITIVE.

In entreaties:—II. 215 *Ἰχεσίου πρὸς Ζηνὸς . . . λίσσομαι*; similarly II. 1125; III 984. Cf. A 339; ν 324, etc.

#### B. WITH THE ACCUSATIVE.

##### 1. IN A LOCAL SENSE: “TO” “TOWARDS” “UPON”.

I. 774 *βῆ δ' ἵμεναι προτὶ ἄστρῳ*; similarly II. 8; III. 322, 1154; IV. 595, 1116, 1399. Cf. Γ 116, Δ 108, Ζ 41; β 342, etc.; also h. Ap. 8.

More noteworthy are the examples denoting, (a) the extent “up to” or “as far as”: II. 807 *ποτὶ στόμα θερμῶδοντος*; and (b) the direction “towards”: IV. 311 *ποτὶ ῥόον [ἀνέχειν]*. Cf. E 605; μ 81, etc.

##### 2. IN A TEMPORAL SENSE.

I. 684 *στυγερὸν ποτὶ γῆρας*, for which there is but one example in Homer; viz. ρ 191 *ποτὶ ἔσπερα*.

**Form:**— Morphologically ὑπό is connected with Sanskrit *úpa* and Latin *s-ub*. The poetic form ὑπαι occurs seven times in Apollonius, but only four times in Homer.

**Meaning:**— As appears from the adverbial use, the primary meaning of ὑπό is *under*. In case-construction this meaning is modified to denote a) with the genitive: motion *from under* or place *under*; b) with the dative: position *under*; c) with the accusative: aim, direction or motion *towards and under*, or extension *under*.—The metaphoric usages to denote the *author*, the *cause*, the *occasion*, the *accompaniment*, the *instrument*, the *means* and the like are developments from the original *under*, in a local sense. The most characteristic epic feature of ὑπό is its use with the dative to denote the agent, in place of ὑπό with the genitive. Since in prose ὑπό c. gen. predominates (Orators: gen. 1294, dat. 63, acc. 26), Apollonius used it only thirteen times with this case, and in these thirteen examples we find, as a further offset to prose, the form ὑπαί six times. Noteworthy is also the post-Homeric ὑπὸ νυκτί (at night), which seems to have started with Aesch. Ag. 1030 ὑπὸ σκότῳ.

#### A. WITH THE GENITIVE.

##### 1. IN A LOCAL SENSE TO DENOTE.

(α) Motion “away from under”:—I. 10 [πέδιλον] ἐξεσάωσεν ὑπ’ ἰλῦος. P 235; δ 39, etc.

(β) Place “under”:—II. 106 ὑπὸ στέρνοιο... πλῆξε. II. 667 ὄμματα δέ σφιν | λοξὰ παραστροφῶνται ὑπὸ ζυγοῦ. II. 743 πόντοιο δ’ ὑπὸ στένει ἠχήμεντος. IV. 1611 ὑπαὶ λαγόνων; similarly IV. 1644 ὑπαὶ . . . τένοντος, “under the tendon”. Cf. Δ 106, A 14, Φ 15, etc.

**2. IN A METAPHORIC SENSE TO DENOTE:**

(α) The agent:—IV. 641 παλιντροπῶντο  
 δεῖς ὑπο; similarly II. 847 Μουσέων ὑπο  
 γηρύσασθαι. Cf. II 434; τ 114, etc.

(β) The cause:—II. 1232 ὑπαὶ ῥιπῆς  
 ἀνέμοιο τείνεται; also III. 969. Cf. Δ 423, T 358, etc.

(γ) The accompaniment:—I. 538 φόρμιγγος  
 ὑπαί, “to the accompaniment of the lyre”;  
 similarly IV. 1157, 1192. Cf. O 275, Σ 492; also  
 h. XIX. 15; Hes. Sc. 278; Arist. Ach. 1001.

**B. WITH THE DATIVE.**

**1. IN A LOCAL SENSE:**

(α) Of rest or position: “under” or “in”:—  
 I. 388 ὑπὸ τροπιδι . . . στενάχοντο φάλαγγες;  
 cf. also I. 544, 956, 957, 1262; II 681, 707, 732,  
 797, 1086; III. 39, 119, 221, 287, 296, 371, 1023;  
 IV. 137, 313, 676, 765, 922, 944, 982, 1107, 1528.  
 For Homer compare B 307, Δ 44, P 371, etc.

(β) Of motion implying subsequent rest  
 (constructio praegnans). II. 512 Χείρωνος ὑπ’  
 ἀντροισιν κομέεσθαι; cf. III 281, IV. 1261, 1522;  
 Homer X 482; δ 297, etc.

**2. IN A METAPHORIC SENSE TO DENOTE:**

*a) The agent.*

I. 794 ὑπ’ ἀνδράσι ναίεται ἄστυ; cf. further  
 II. 783; III. 469, 1342; IV. 1398, 1758; Homer  
 E 646; γ 235, 305, etc.—Here belongs II. 788  
 ἐμῷ ὑπὸ πατρὶ δάμασσαν καὶ Φρύγας; cf. Z 453.



*b) The cause, instrument or means.*

I. 114 ὑπ' εἰρεσίῃσιν ἐπειρήσαντο θαλάσσης; cf. II. 586.—I. 272 ὑπὸ μητρειῇ βίοντον βαρὺν ἠγηλάζει. I. 815 μητρειῆς ὑπὸ χερσὶν ἀτασδάλου; cf. I. 1303; III. 1226; IV. 1369.—I. 1308 κίνυται ἠχήμεντος ὑπὸ πνοιῇ βορέας; cf. II. 727.—II. 26 ὥστε λέων ὑπ' ἄκοντι τετυμμένος. II. 117 δηώσ-εσθαι ὑπὸ ξίφεϊ; similarly ὑπὸ δουρί II. 139; III. 416, 1186, 1329, ὑπὸ δούρασι III. 321, 1374; ὑπὸ σκήπτροισι III. 353, 395; IV. 1176.—II. 1013 τέκωνται ὑπ' ἀνδράσι τέκνα γυναῖκες; cf. B 714, 728, 742, 820, etc. II. 1109 φέρονθ' ὑπὸ κύμασιν. IV. 269 ποταμός . . . ὧ ὑπο πᾶσα | ἄρδεται Ἑριή. IV. 1733 ἄρδεσθαι λευκῇσιν ὑπαὶ λιβάδεσσι. Cf. B 374, Γ 352, Δ 291, E 555, 653, Z 139, Λ 433, N 590, Π 384; ν 81, etc. Examples of the inner cause are: I. 7=II. 1112, 1169 ὑπ' ἐννεσίῃσι; cf. h. Cer. 39. The simple dative occurs in I. 956; III. 29, 478, 818, 942; IV. 644, 772, 1443, etc.—I. 263 ὀλοῶ ὑπὸ γήρα. I. 443 στρυγερῇ ὑπὸ δαίμονος αἴσῃ. II. 71 ὑπὸ . . . ἰδρείῃ. II. 558 ὑπ' ἀνωγῇ. II. 1059 ἀτυζηλῶ ὑπὸ δείματι; cf. IV. 53, 1009.—III. 3 ὑπ' ἔρωτι; cf. IV. 567; also III. 971 φδέγ-ξασθαι ὑπὸ πνοιῇσιν Ἑρωτος.—III. 702 κακῇ ὑπὸ κηρί. IV. 193 κούρης ὑπὸ δήνεσι. Cf. N 667; λ 136, etc. Also Eurip. Med. 8.

*c) The accompaniment.*

I. 540 ὑπ' Ὀρφεῷ κιθάρῃ. Homer has no example of the accompaniment of a musical

instrument; but compare the examples of the attendant circumstances in Z 171; δ 402, η 193, etc. For a closer parallel compare Hes. Sc. 283.

*d) The time. This use is post-Homeric.*

I. 1022, 1038; III. 323, 1360; IV. 1682  
ὑπὸ νυκτί; cf. Aesch. Ag. 1030.

## A. WITH THE ACCUSATIVE.

### 1. IN A LOCAL SENSE TO DENOTE:

*a) Motion or aim "towards or under."*

II. 113 ὑπὸ ζώνην δόρε χαλκός; cf. also II. 587; III. 1321, 1368, IV. 1062. Cf. E 67, Θ 271; υ 578, etc. A figurative local sense is seen in I. 452 δειελινὸν κλίνοντος ὑπὸ ζόφον ἡελίοιο; cf. Ψ 51; κ 191, etc. Without Homeric parallels are: III. 288 βάλλεν ὑπ' Αἰσονίδην ἀμαρύγματα. III. 675 ὑπὸ φρένας ἵκετο πένθος; cf. III. 1403.— IV. 39 εἶσιν . . . χαλεπὰς ὑπὸ χεῖρας ἀνάσσης.

*b) Position "under" or "in"; like ὑπὸ c. dat.*

I. 50 μίμνεν ὑπὸ σκοτιήν ὄρεος. I. 509 ναίεσκεν ὑπὸ σπέος; cf. I. 102; II. 371, 570, 1236; III. 278, 762; IV. 1474. Homer e B 603; ω 234, etc.

### 2. IN A TEMPORAL SENSE.

I. 587, 1186; II. 1034; IV. 590 ὑπὸ κνέφας, "toward dusk". I. 1160 ὑπὸ δειέλον, "toward evening". II. 1122; IV. 458 νύχθ' ὑπο λυγαίην. Cf. Π 202, X 102 (the only examples in Homer); also Arist. Ach. 139, 1076; Xen. Ana. II. 2, 14 and IV. 5, 9.

## CHAPTER VI.

### PREPOSITIONS IN ADVERBIAL PHRASES.

As a supplement to the prepositions in case-construction may be regarded the prepositions in adverbial phrases, where the adverb assumes the nature of a substantive. Cf. Krüger-Pökel, P. I., Sec. 66, A. 3-4; P. II., Sec. 66, A. 1-2.

The following examples occur in Apollonius:

**With ἐπὶ:**—I. 516; IV. 728 ἐπὶ δῆν. According to Rutherford, New Phrynichus, p. 121, ἐπὶ δῆν is an “*unintelligent*” imitation of the Homeric ἐπὶ δῆρόν (!?). As a matter of fact, ἐπὶ δῆρόν occurs only once in Homer (I 415), but seven times in Apollonius (I. 615, 870, 1072; II. 519, 759; III. 949, 1048.)—I. 1359; IV. 1527 ἐπὶ τυτθόν. III. 1145; IV. 1316 ἐπὶ τόσσον; cf. Γ 12; ε 251.—IV. 1335 ἐπὶ μακρόν: cf. Θ 160; ξ 117.—II. 942 ἐπὶ προτέρωσε. I. 661 ἐπὶ πολλόν; cf. II. 439 περιπολλόν.—More interesting is II. 428 ἐπὶ δὲ σχεδόν, which evidently is tmesis for ἐπι-σχεδόν (II. 492, 606; IV. 1108, 1185, 1348, etc.). Compare διὰ δ’ ἀμπερές (Λ 377, P 309; φ 422) for δι-αμπερές; ἐκ δ’ ὀνομακλήδην (δ 278) for ἐξ-ονομακλήδην; διὰ δ’ ἀνδιχα (Hes. Op. 13) for διἀνδιχα. In this connection may be mentioned a very curious example from Apollonius; viz., III. 700 σύν τε δρῆσταιρα πέλεσθαι, where the scholiast takes σύν in tmesis with the noun and explains συν-δρῆσταιρα by συν-εργός “co-helper.”\*

**With ἐκ:**—I. 1078; II. 533; IV. 623 ἐκ δὲ τόθεν, cf. IV. 431 ἐξέτι κείνου, ἐξ οὗ and the Homeric ἐξέτι τοῦ, ὅτε (I 106).

**With εἰς:**—I. 1138 ἐνθεν εἰς αἰεῖ; II. 718 εἰς αἰέν. Cf. Aesch. Pro. 732, Eum. 836; Soph. Aj. 570.—IV. 1313 εἰς ἐτέρωσε.

**With μετά:**—I. 624 μεθ’ ὕστερον, cf. h. Merc. 126; also ἐς ὕστερον (μ 126). II. 653 οὐ μετὰ δηθά; II. 451, 881, 1288; III. 955 οὐ μετὰ δῆρόν, with which compare the synonymous phrase δῆρόν δ’ οὐ μετέπειτα (II. 1259; III. 1329; also ζ 319; κ 519).

\* Cf. p. 48.

With ἀπό: — II. 192; IV. 1090, 1172 ἀπὸ τηλοῦ. Cf. i 117. 'Απὸ τηλοῦ might also be written as one word; cf. κατ' αὐτόθι and καταυτόθι. This last word deserves special attention on account of Rutherford's note in the New Phrynichus, p. 121; viz. "Any freak of diction may be expected in a writer like Ap. Rh, who at an age, when Greek had already lost all its great qualities, attempted to write in an old style which he little understood. He naturally makes even more blunders than are found in modern attempts to imitate classical styles, and by misunderstanding the facts of tmesis in Homer has been led to use many forms intrinsically absurd. In II. X. 273 βὰν ῥ' ἴεναι, λιπέτην δὲ κατ' αὐτόθι πάντας ἀρίστους, the κατὰ belongs to λιπέτην, but in Apollonius καταυτόθι unblushingly takes the place of the simple αὐτόθι; cf. II. 778." That this criticism is unmerited, the Argonautica itself is the best proof. The fact that in six passages κατ' has to be taken with αὐτόθι, written also καταυτόθι,\* is not so bad as Rutherford tried to make it. In Homer we have a good parallel in Ψ 147 παρ' αὐτόθι μῆλ' ἱερεύσειν ἐς πηγάς, where παρ' can hardly be in tmesis with the verb, but it is to be taken with the adverb, or rather it itself is adverbial, emphasizing the other adverb αὐτόθι, with which later it blends into one word. Moreover, that Apollonius recognized κατὰ to be in tmesis in K 273, seems to appear from his own examples, in which κατὰ is in tmesis with the verb, although standing immediately before αὐτόθι (I. 1356; II. 894; III. 648, 888; IV. 298), αὐτόθι (I. 1079; II. 530) or αὐτοῦ (I. 565).

That differences in the diction of Apollonius and Homer exist is quite natural. There are stylistic differences, and great ones at that, even in the Iliad and Odyssey, as they are in the early and late writings of every individual writer. Hence it should not be surprising if an imitative writer does not reproduce his model perfectly. Apollonius, imbued with the spirit of his contemporaries, was a scholar rather than a poet, and in the field of Homeric studies he produced undoubtedly the most creditable work of his age.

\* Cf. p. 28.

## CONCLUSION.

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The purpose of this thesis has been to show how closely Apollonius reproduced the Homeric usages of the prepositions. The investigation proved to be a source of constantly growing interest on account of the striking similarities in the two writers on the whole and the intentional differences or deviations of the latter from the former in detail. It is indeed astonishing to find a writer of the Alexandrian Epos so well versed in the Homeric idiom with all its peculiarities of form and meaning, without the aid of a Gehring or Ebeling; but still more surprising is it that Apollonius, after having thoroughly mastered the Homeric language, did not remain a slavish imitator. His aim in telling the often-told story of the Argonauts was not to make a *cento*. It was rather to write a poem that should be epic in coloring, but at the same time intelligible to his readers and in keeping with their taste. This demanded judicious selection. Forms, uses and words that would seem too strange, and were of so rare occurrence in Homer as scarcely to merit the name of being Homeric, had to be discarded; others had to be avoided because, being adopted into the later language, they had become too prosaic for the elevated diction of epic poetry. The others were to be imitated with the risk of going to excess. That Apollonius should keep here a perfect equilibrium would be expecting too much. That things inconsistent with Homeric usage, and even incongruous in the eyes of one who knows the history of Greek Syntax should occasionally occur was unavoidable; but I hope to have shown in this thesis that Apollonius is far from deserving what Rutherford says of him in the *New Phrynichus*, p. 121. Separated, though he was, from Homer by a long line of eminent writers, who mark so many stages in the evolution of the Greek language,—standing altogether outside of the period of the Classic

Literature of the Greeks, and living in Alexandria, when that city had become the centre of a new kind of literary activity, viz., that of imitation and artificiality rather than of invention and originality,— Apollonius admirably acquitted himself of his task by reflecting the Homeric diction. The *Argonautica* is a masterpiece of systematic industry, even though it lacks the quickening spark of the genius of Homer; and it fully shows that the Homeric language was under his discerning eye not petrified or dead; but was living, organic, capable of further development and productive of new words. It is this quality, more than anything else, that gives the work of Apollonius the stamp of a strong personality, and makes it especially interesting from a linguistic point of view. If Apollonius had not understood his prototype, Homer, we should expect to find in his work a strange mixture of poetic and prosaic usages. The *Argonautica*, however, testifies to a clear conception of purely poetic and prosaic constructions. In general, the prepositions which are less frequent in Apollonius than in Homer are prosaic; e. g. *κατά παρά, πρό, πρός*. With the utmost care Apollonius avoided also those particular usages of prepositions that were essentially prosaic. Thus *μετά* with the genitive is entirely absent from the *Argonautica*; *πρός* is rare (not once with the dative); and no trace of the articular infinitive with prepositions is found. On the other hand, the more poetic prepositions, as *ἀμφί, ἀνά, σύν*, and also the double prepositions *διέξ, παρέξ* and *ὀπέξ* are comparatively frequent in Apollonius. Likewise he uses *εἰς* with the person in the singular and *μετά* c. acc. in the same usage more frequently than Homer. Also post position and the adverbial use of prepositions gain in the *Argonautica*.

SYNOPTIC TABLE OF ALL THE USES OF THE PREPOSITIONS  
IN APOLLONIUS.

	I. Adverbial.	II. In Tmesis.	III. With Cases	IV. In Ad. Phr.	Total.
ἀμφί	20	7	69	0	96
ἀνά	0	28	55	0	83
ἀντί	0	0	3	0	3
ἀπό	0	21	69	3	93
δί	0	11	65	0	76
εἰς	0	3	165	3	171
ἐκ	0	31	163	4	198
ἐν	15	17	298	0	330
ἐπί	7	36	292	17	352
κατά	0	19	88	0	107
μετά	14	4	83	6	107
παρά	2	5	40	0	47
περί	23	9	60	0	92
πρό	7	0	2	0	9
πρός	4	1	13	0	18
σύν	10	7	65	0	82
ὑπέρ	0	2	44	0	46
ὑπό	0	0	119	0	119
ἀποπρό	0	0	0	0	0
διέκ	0	1	21	0	22
διαπρό	1	0	0	0	1
ἐπιπρό	11	0	0	0	11
παρέκ	5	1	11	0	17
περιπρό	1	0	0	0	1
πρόπαρ	0	0	2	0	2
προπρό	2	0	1	0	3
ὑπέκ	0	1	13	0	14
ὑπεκπρό	0	1	0	0	1
ὑποπρό	0	0	1	0	1
{ περί τ' ἀμφί τε	2	0	1	0	3
Total.	124	205	1743	33	2105

If we include in this list the five examples in which the preposition is used in a pregnant sense, i. e. as a compound verb (ἀνα IV. 1322, ἄν I. 494 and πάρα IV. 1260, 1272, 1553) we have in all 2110 prepositions in the Argonautica.

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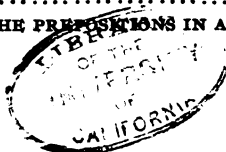


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## ERRATA.

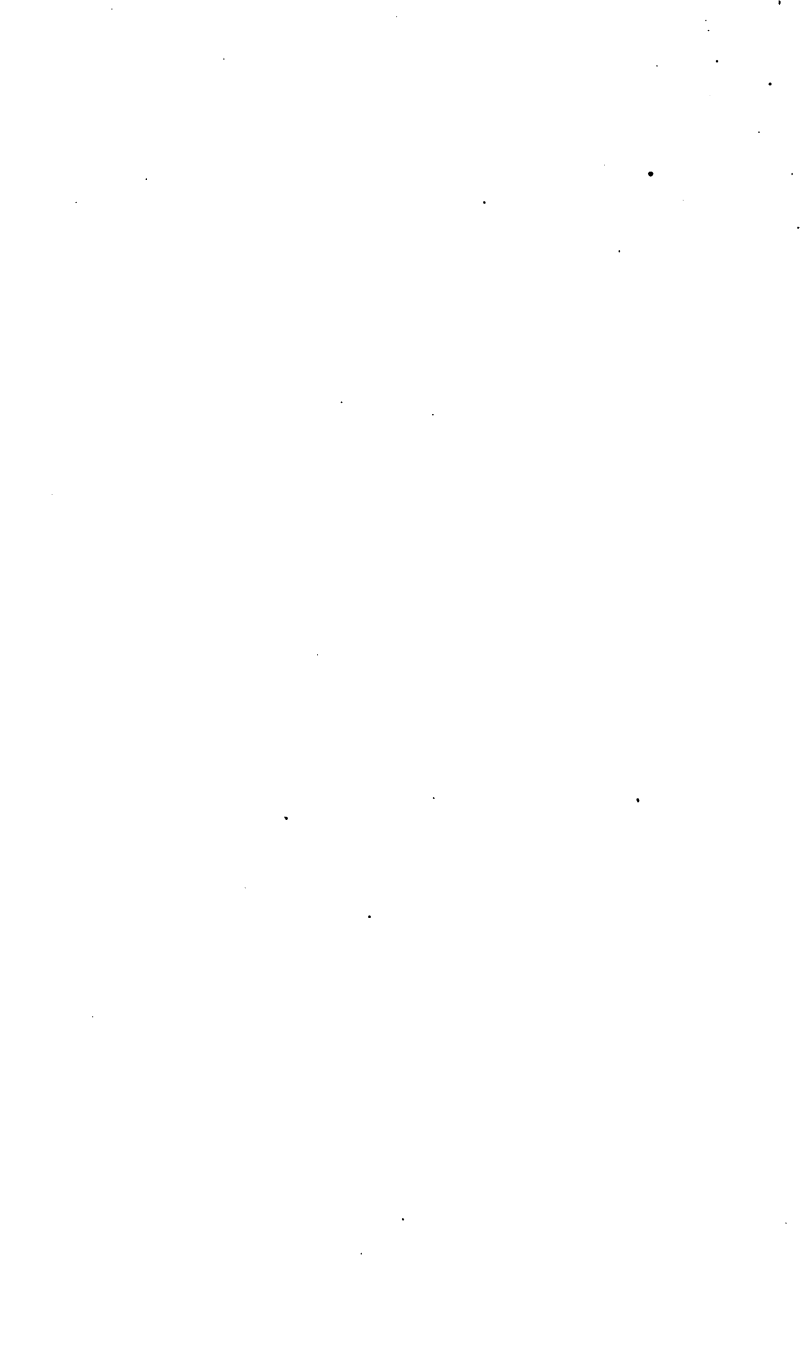
- On page 6, l. 17, and page 38, l. 4, read *ἐπί* for *επί*  
and *ἐπι* respectively.
- On page 45, l. 26, read *περί* for *περ*.
- On page 46, l. 20 and 21, read *γάρ* for *γάρ*.
- On page 68, l. 7, read *φρένες* for *θρένες*.
- On page 72, l. 24 read *ἐπι-βραχεῖν* for *ἐπι-βράχω*.
- On page 81, l. 16 read *heutzutage* for *heutzutage*.
- On page 103, l. 28, read *ὑπέκ* for *ὑρέκ*.
- On page 105, l. 24, read *λιπούσα* for *χιπούσα*.
- On page 112, l. 17, read *πολέμοιο* for *πελέμοιο*.
- On page 136, l. 15, read *preponderance* for *preponderence*.
- On page 138, l. 22, read *αὐτοῖς* for *αὐτοῖς*, and l. 24, *Φρίξιο*  
for *Φρξιοί*.
- On page 139, l. 6, read *κέλευθος* for *κελευθος*.
- On page 144, l. 4, read *αὐτὸν* for *αὐτὸν*, and l. 25, *ἦγ'* for *ἦ γέ*.
- On page 158, l. 10, read *perspective* for *prospective*, and  
l. 28, read acc, 31 for 331.
- On page 204, l. 29, read *inconsistent* for *inconsistant*.
- On page 205, l. 33, read *frequently* for *frequenuy*.

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